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Unity

MARCH

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Guidance
by Harriet Gilfillan

The Power That Sustains
by Genevieve Courtney Maurer

MAGAZINE DEVOTED TO CHRISTIAN HEALING

I am at peace because
I trust divine justice
to regulate my mind,
body, and affairs.

Use from March 20 to April 19

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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GUIDANCE

By HARRIET GILFILLAN

A FRIEND OF MINE remarked recently that when anything went wrong with her or when she was particularly upset by any incident, she would open her Bible at random and it seems always would find a verse that comforted her. She asked me if that was what I did.

I had to admit that that used to be my method until I started thinking, "Why wait until something has happened that has caused me seeming distress! Why not read first and maybe avoid the troubles that appear to beset me at unexpected moments!"

The results of the first week were so wonderful that it would be to anybody's advantage to give the same method a trial. Open your Bible at random as soon as you awaken. Read the words that arrest your attention several times, until you have fixed them well in your consciousness. Throughout the day act on those words. They will create harmony. They will help you to avoid disagreeable situations. In the pages that follow I will give a brief account of my first week's readings and their bearing on everyday happenings in my life.

SUNDAY I READ Proverbs 25:8:

"Go not forth hastily to strive,
Lest *thou know not* what to do in the end thereof,
When thy neighbor hath put thee to shame."

I arose meditating on this verse. Suddenly, there was a bump against the wall, under our bedroom window. I looked out to see a neighbor's cow calmly chewing some grass, feet planted on some special ferns that we were raising. We had received visits from her before, but were confident that our fences were

now secure. So it was provoking to see that she had broken through again.

I was annoyed. I admit it. My first impulse was to dash to the telephone and have the cow placed in the pound.

"If the owner has to pay five dollars to get her out, maybe she will be more careful in looking after her," I announced crossly. Then I thought of the text that I had just been reading: "Go not forth hastily to strive——" I certainly had been on the verge of doing so. To have the cow impounded would most assuredly start strife and ill feeling.

I found a long piece of rope, tied it to the cow's collar, and led her away over the acreage. The rope I then fastened securely to a stump, in the midst of a quantity of grass for her to feed on.

Several hours later a little girl came to my door.

"My mama had to go on the stage to see my grandma who is ill. She won't be back till late tonight. Our cow jumped the fence and got away. I can't find her anywhere." And she began to cry.

I took her over and showed her where the cow was. Then I suggested that we let her stay there tied up, as she was quite contented, and had plenty to eat, until her milking time.

"Buster will be home from school then, and can see to her," said the child happily.

"Lest *thou know not* what to do in the end thereof,
When thy neighbor hath put thee to shame."

Shame! Had I gone forth hastily to strive and discovered their circumstances afterwards I should never have forgiven myself. I should have been covered with shame.

MONDAY I READ Psalms 85:11, 12:

"Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give *that which is* good; and our land shall yield her increase."

We had fully decided not to garden. It seemed impossible to raise produce until we had worked up the ground well. We had hoped to be able to buy the proper substances for feeding this particular soil.

That previous year the yield had been nil. Poor ground, every one told us. But a period of no work had made it appear impossible to buy the manure, lime, and the like that were needed.

I say "appear," because on the morning that I read the verses "Truth shall spring out of the earth; and righteousness shall look down from heaven," I realized that we were taking the wrong attitude. Spring was in the air and the ground was fairly bursting with activity, asking to be given at least another chance.

I started to spade and turn over some of the ground. I had been working at it for quite a while when I was stopped by a friend, who came rushing up the path.

"You'll never guess my news," she cried in an excited voice.

"Dick has had a letter from his father, and the firm that Dick worked for five years ago wants him to come back to them. We are going to live right in the heart of a big city, I'm so thrilled about it." Then she calmed down and noticed that I had been digging.

"I thought you had decided to let your ground stand till times got a bit better," she said.

I colored a little; then I told her what had decided me to dig.

"You are so refreshing." She teased a little, serious subjects being usually a little boring to her. Then she squeezed my arm, adding, "But you're a dear, just the same."

She flitted away, and I resumed the digging.

Two hours later a truck stopped on the road. Then I saw Dick M—— coming up the path with a sack on his back.

He set it down, saying that he would be back again.

He went back to the truck and returned with two more sacks partly filled. Another trip—with a collection of large paper bags filled with something.

"The wife was telling me that you folks have decided to garden this year, after all.

"This fertilizer is no good to me. Where I am going, there will be no chance to garden at all. I'll miss that part of it, but I'm sure glad to have the chance to go back to a good paying job again."

Then he explained that he wanted us to use it up, telling me how to use it to get the best results.

All the bags were labeled with different names and with information concerning which kind was best for the different vegetables.

"This bag is full of seeds," he said. "I grew all our seed last year too, and it turned out swell crops."

"Mr. M——, how can I ever repay you."

His eyes twinkled. "I am really paying you a back debt," he said. "It was you who taught my wife to cook and preserve fruits. Well, I must be on my way. Have a deal of little things to attend to. Good-by, and luck to the garden." And he was gone.

I sat on the back steps really overcome.

"Yea, the Lord shall give *that which is* good," I murmured to myself, "and our land shall yield her increase."

It did indeed. We had vegetables enough to last us through until the following spring.

If I had not acted and made a start, it would have been a year wasted. I was guided to read just those verses.

TUESDAY I READ Acts 10:19, 20:

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

The unemployment situation had been quite acute. Day after day my husband had gone out seeking work,

with no success.

He had just returned home tired out from a long walk and quite disheartened. "I won't go out again for a few days," he announced. "Maybe if I stay home, work will come to me."

We were walking around outside when a whistle caused us to look toward the road.

"Hear there is a sign up at the dock, 'Men Wanted.' You had better come along," yelled a voice.

"No use," my husband shouted back. "I've just come from there. They are filled up."

Then I noticed there were three men together on the road.

"Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." I persuaded him to go with them. I knew it was his chance. The words were dancing before my eyes. He didn't want to go. He felt it was no use. But I sang after he had gone. I knew it was right for him to go, and I was "doubting nothing."

I knew by his step as he came down the path that he had landed a job.

The light in his eyes as he came closer was good to see.

"No, I didn't get a job on the dock," he answered my inquiry, "but the strangest thing happened. You remember Mrs. K—— who used to live in the next apartment to us when we lived in town.

"She is here visiting her son and his wife for a few days. After asking how you were keeping, she wanted to know where I was working. I told her that it appeared impossible for me to get anything to do.

Just at that moment her son came along. She introduced us. He got to talking to me and asked me if I'd take a job as mechanic's helper in his shop. Was I tickled! I am to start tomorrow morning. Just the kind of work I like, too."

I know my husband was guided to Mrs. K——. Had he not gone with the three men, that particular chance

would have been missed, as she left town that afternoon.

WEDNESDAY I READ Proverbs 3:28:

"Say not unto thy neighbor, Go, and come again,
And to-morrow I will give;
When thou hast it by thee."

I had allowed myself to get peeved at a certain person who was continually borrowing from me, and I had resolved to be firm and refuse her the next time she came.

She came, all right. Could she have the loan of my sewing machine for a day?

"Well, of all the nerve," I thought, and was about to tell her that it wasn't convenient when I thought of the words "Say not unto thy neighbor, Go, and come again."

"Why surely you can have it, for two days if you want it," I said, getting it out of the cupboard. It was an old-fashioned hand machine that had long served my needs.

That evening a knock came on the door, and a man stood there smiling. "I am Mrs. S——'s brother," he said. My sister has had an accident with your sewing machine, and has sent me to bear the bad news. Say, it was sporting of you to lend it." He spoke boyishly.

"Would you consider taking another one in place of it, or would you prefer that I get that one mended?"

"Maybe we can fix it ourselves," I answered. "It was worn out, anyway."

"Mother has a dandy little one she never uses. Sis at home bought one of the newest makes. I'll get her to send you that by express," he announced.

"Oh, dear," I answered a little flustered. "Mrs. S—— should have the machine if your mother has one to spare. She is her own daughter."

"She won't need it. Mother has sent me to help her pack, and take her back home. It worries mother to know that she is here, with so little to live on, when we have plenty of food and to spare on the farm. She

has told you, I guess, that her husband has had very little to send her these last two months."

My eyes filled with tears. How I had misjudged her! It wasn't just pure nerve on her part, but just a brave, plucky bravado that she had assumed. In borrowing so frequently she had tried to hide the fact that she was in real need of help.

How glad I now was that I had never refused her.

My old machine was past redemption. Mrs. S—— had pushed it too far back on the table, and it had fallen off. At least, we concluded it was not worth spending money on for repairs.

They left, and a few days afterwards there arrived a beauty of a sewing machine sent by Mrs. S——'s mother; also a cordial invitation to come and stay at the farm. She thanked me for my wonderful kindness to her daughter. Again I felt ashamed of my former thoughts. But I was filled with a determination always to remember that Bible passage in regard to my neighbors.

THURSDAY I READ Matthew 25:35:

"For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

I was busy at the sink, and I had not heard any one approaching when a voice at the open door made me look round with a start. There stood an unshaved, ragged man.

"I need money," he demanded in a gruff voice. "You just hand over what you have, eh?"

I knew there was nobody near by at all. For a moment I knew a great feeling of fear.

Then a calmness took possession of me. "I was a stranger, and ye took me in." The words seemed to come at me with a rush. I advanced across the floor, wiping my hands on my apron as I did so. Then I held out my right hand in greeting. "Come on in, stranger," I said. "You must be hungry to be demanding money. There is no money at present in the house. My hus-

band has only just started to work. But I have food. Sit down while I prepare you a meal."

He was clearly abashed at my attitude and did not take my proffered hand. So I set a chair for him near the door, and busied myself in preparing coffee and frying a meal for him. I talked quietly all the time, telling him of our good fortune in starting a home. By this time he had slid into the chair and sat there, a dejected-looking object.

"You will want to wash," I said casually. "It is very dusty along these roads, isn't it?" I set a basin of water in the sink for him. Without a word he washed himself and then sat down to the meal that I had prepared for him.

I poured myself a cup of coffee and sat down too. He was ravenous. His hand was trembling as he lifted the cup to his lips. Then he set it down and looked squarely at me.

"I am very sorry, ma'am, that I acted like I did. But I was desperate. I could get a job if I was at U——, and I've not eaten since yesterday morning. At two houses I went to the women set the dogs on me. My appearance frightened them," he added bitterly.

He told me his story. It was a sad one. Drink had got the best of him. He had drifted sadly from a good home to what he was now. Suddenly I had an inspiration.

"You are about the same size as my husband," I said. "There is a suit of his, and some overalls, and boots you can have. Some friends of ours are going to or at least through U—— any day now. They are moving away from here. Now here's the shaving tackle. You clean up and get into this outfit." I had been busy collecting it out of a cupboard as I was talking. "This shirt is a bit frayed, but the coat will hide it. Now I'll leave you to get ready, while I go along to my friends and see if you can go in their truck with them. I'll be about an hour."

I bustled off and found the M——'s in the midst of

packing. I explained the situation to Dick, and he was quite pleased with the idea of taking the stranger along.

"Handy to have another man along on a long trip. The wife is going by train, so I'll sure be glad of his company. Could do with his help right now. Say, I'll take you home, and then I can bring him back. This is a godsend."

We arrived in short time. The stranger was shaved and dressed. The clothes were a perfect fit.

He looked a gentleman. This time it was he that proffered his hand as he left with Dick.

"I have everything to thank you for—food, clothes, transportation, and a new lease on life," he said. "I am going to make good again. From now on drink and I are through with each other."

When they had left, I flew around catching up on my work, thanking God that He had guided my eyes to that verse on this particular occasion.

FRIDAY I READ Deuteronomy 4:19:

"And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Jehovah thy God hath allotted unto all the peoples under the whole heaven."

I had accepted an invitation to go out to a tea. A friend who had a car was going to call for me, and we were going together. She arrived a little early and talked to me while I was dressing.

"We are going to have great fun today," she volunteered. "Madam Z—— is going to be there to read our palms, and Miss C—— is going to tell us how to rule our lives by the heavens. You know what I mean—which is the best day for certain things—how the stars and the moon direct our lives——"

I stood with the comb in my hand.

"Why I had no idea it was that kind of a tea," I stammered.

"Oh, *you* are going to be the cup reader. Mrs. L——

heard that you are a crackajack at it," my friend continued.

I was really embarrassed. "I used to imagine I was," I answered. "Then a friend sent me a quantity of Truth literature. After reading the books, I knew I was doing a wrong thing by even pretending to foretell future happenings, let alone posing as an authority on the subject."

The verse I had read that morning was clearly sent to guide me now: "And, lest thou lift up thine eyes unto heaven and . . . be drawn away and worship them. . . ."

"I feel sorry that your time has been taken up coming out here for me and I appreciate your kindness, but under the circumstances I feel it would be better for me not to go. I will write a little note explaining to the hostess."

My friend was frankly astonished. "Do you mean to tell me that it is because you think all those things are wrong thinking that you prefer to stay away?" she said. "It's only to pass the afternoon in fun."

But I was firm. I felt that I was acting for the best under the circumstances, because I should have refused to be a party to it and to help in it, feeling as I now did on the subject, and that would have made an uncomfortable afternoon for others present.

The following week, the house where the tea was held was quarantined for scarlet fever. As fever was of the severe kind, the persons that attended the tea were also quarantined for a short time to see if they should develop it. Had I gone I also should have been compelled to comply with the health regulation, which would have been extremely inconvenient.

SATURDAY I READ Psalms 84:5:

"Blessed is the man whose strength is in thee;
In whose heart are the highways to Zion."

I was doing work daily that would ordinarily require the strength of three people. I knew myself that it was reading those Truth books that had given me a new outlook on life. I felt thrilled to the very center

of my being. My work appeared to melt away, so quickly was I able to accomplish it. But I was shy of acknowledging the fact that I had found my strength in God.

This Saturday I had literally sailed through an enormous amount of work—housework, gardening, fruit picking, canning, bread making—and I had attended to the children's wants frequently.

"However you keep going like you do is a mystery to me," said a neighbor who stepped in as she was coming home from town. "You must take a good tonic."

"I do," I answered boldly for once. "I drink from the fountain of life. My strength is sent from above. I am truly blessed. 'Blessed is the man whose strength is in thee,'" I quoted.

"Well, seeing is believing," she answered frankly. "I'll admit it gets you through a powerful lot. I'm going to try it out myself. Dear knows, I never do a quarter of what I ought to do."

"Maybe these will help you too," I said, handing her a few of the Truth books that had started me in the right direction.

HARMONY

By Larry Siegle

Lord, give me harmony this day,
Cause all discord to fade away.
Touch Thou my heart that it may be
In sweet attunement, God, to Thee.

This day, Lord, grant my life note blends
With ev'ry other—brothers', friends'—
That all the world may raise to Thee
Their love in holy harmony.

Call It Good

By MILDRED R. WHITE

We know that God is good, that God is everywhere, in everything, at all times

ONE OF THE THINGS most difficult of execution in the practice of Truth is the recognition of good. When we are faced with complete destitution, when the one we love is suffering from lack of health, when our closest friend in whom we have trusted all our life has broken faith with us—it seems impossible, even outrageous, to call any of this good.

In fact, we know that these circumstances would not have come upon us had we taken God at His word as our supply, our health, and our harmony. We have gone far enough into the study of metaphysical principles to realize that this condition has come about because of our wrong thinking. So, what good can there be in it, except perhaps the dubious conclusion "Let this be a lesson to you!" But this is not very comforting, nor is it convincing evidence that there is any good in it as far as our real effort is concerned.

Yet we know that we are supposed to call all experiences good, and lo, they will take on that quality. But how can we be sure of this?

Several years ago a girl of my acquaintance through her foolish actions and conduct lost the love and respect of the man she cared for. Life was a very unhappy affair for many weeks, as she came in contact with him daily and daily saw evidences of his contempt for her.

When she came for help, admitting that she had brought it all upon herself and also quite positive that it would not matter now what she thought or did, so desperately unhappy was she, the first suggestion I gave her was to call it good. The girl looked incredu-

lous, almost as if she thought I was not quite sane, or had misspoken.

"Good! Why, it's the worst thing that ever happened to me," she exclaimed. "There isn't one solitary particle of good in it."

But probably because it was her only tiny ray of hope she finally agreed to do exactly as I advised. In spite of the fact that for days afterward the situation seemed to become more impossible than ever, our friend stuck it out. With dogged determination she persisted: "There *is* good in this. I can't see it right now, but it is here. Soon I shall be able to recognize its presence." Over and over, winking back the tears that she had every human right to shed, she set her chin and said the words "Good, good, good. This which has happened to me is good. It has no other real quality."

I DID NOT SEE HER for a while, but a little later I sought her out and was astounded at the difference in her looks. There was new character in her face, a finer, better, more charming appearance in every way. She told me a little reluctantly of her new activities and interests. To all appearance the young man was still lost to her, but she was no longer letting it distress her. She was working much harder, had taken up various physical sports in which she had previously lost interest, and had enrolled in night classes at the city college in order to keep from worrying over her broken friendship. Her development and improvement had been remarkable in its rapidity and there was no even a suggestion of the threat made when I had first talked with her that she might just as well fling away her life.

I could already see the "good" in the experience but my little friend could not—not yet. In spite of this fact she continued to insist that it was good and to deny that it had brought evil.

A few months later I saw her with the young man both of them apparently oblivious to any one or any

thing but each other. From the light in her face and the expression in his eyes as he looked at her, I knew that Mary's "good" had now come into evidence. This was confirmed later as she explained to me with awe in her voice that she could see where calling out the real quality in the experience had turned what could so easily have been an unrelieved tragedy into great happiness. For the relationship between them had become a finer one than it could possibly have been without her development and improvement and her particular reaction to the apparent "trouble."

YOU THINK THERE can be no good in a loss of all your money? But many have proved that this happening was the beginning of their real success. Call it good and that is what it will prove to be to you.

I know of several persons whose loss of a position turned out to be the only means whereby a much more desirable one could be given to them. But be sure to insist upon the good. In every case where people continue to call their conditions poor and talk about their bad luck, they prevent the inherent real good from showing itself.

Perhaps it is something like the chemical that is used on paper to decipher a secret message. Apparently it is a simple commonplace letter. Nearly every one reads it as such. But some one, with deeper insight, knows that there are other words there, unseen but nevertheless just as much there as though they could be read by all. He applies a certain solution, presses a blotter on the paper, and lo, a new set of words appears!

We know that God is good, that God is everywhere, in everything, at all times. Hence everything that is, that happens, is in reality good. But we must be sure of this, must claim it steadfastly, unswervingly, using the chemical of positive confidence and affirmation, which will surely act to produce and make manifest the real quality—goodness.

The Power That Sustains

By GENEVIEVE COURTNEY MAURER

Christ in me is the principle itself of living life

We live, move, and have our being solely in good

I am surrounded, infolded, upheld by life, light, and power

BY THE POWER THAT SUSTAINS we mean that in visible force that lifts us up and carries us un harmed and untouched through adverse situa tions, even during periods when we are not consciously active in the use of our good.

The good of God is all there is. Life is the demon stration of this good either in the form that we desir or in a form that we oftentimes think we would neve have selected through preference. We came here t demonstrate or release beautiful, new, and origina ideas in God, therefore we desire to demonstrate thi good whether we think, "Now, I am going to brin about a demonstration," or whether a demonstratio of God's power is furthest from our conscious min at the moment. Sometimes the very moment when w are thinking the least about a demonstration is th time that we need it most.

It is during emergencies when our conscious thoughts are furthest from remembering that God i everywhere evenly present that we find events show ing the existence of an inner presence and power a hand always protecting and guarding all who hav recognized it.

"But all people are not sustained alike in times o stress," you say, "and yet all of us are God's children

Indeed that is very true. All of us have the God re lationship within us, and yet all are not aware that Go is our Father, nor that all that the Father does is goo

Neither do all realize that the divine son can do nothing without the Father.

THE FREE I AM, which stands in the relationship of a son to the Father, is the Christ in us, therefore is unchangeable Spirit. This free I AM in us selects according to our direction the consciousness in which it will function. If we direct the free I AM to function in danger, adversity, grief, and woe, the free I AM chooses whatever it can that will return to us these discordant conditions from the universal God substance, and we shall experience in the outer, visible world the same things that we have chosen within ourselves.

If on the other hand we choose safety, security, immunity, abundance, and other forms of good as the field of functioning for the free I AM in us, we shall discover that we have only these expressions of good delivered to us.

So the one thing that sustains us is the activity of the free I AM, the Son of God in us, the Christ indwelling. The form in which we receive our good depends upon the field of activity in which we have instructed our indwelling Christ to work for us.

The free I AM has within itself all power, because it is Spirit and one with all Spirit. If we as individuals are completely identified with our indwelling Christ, the field of action for the free I AM will be so perfectly and fully good that it will be absolutely impossible for anything adverse to occur to us in the realm of the outer world. We live, move, and have our being solely in good, for identified with the Christ, we know that good is all there is in the kingdom of God, and as we *know*, so life *lives* our knowing into manifestation.

HOWEVER, IF WE KNOW that we have this God power within us and also think that we humanly are bringing certain things to pass, such as earning our living by our own human efforts or doing anything entirely through our own personality, we are giving power to two gods, and perhaps to even more: to the great

God, the Christ within, and to the lesser god, the per-
sonal self. Consequently, since we individually choose
to accept some of the responsibility of running our
own life on the limited and narrow platform given by
the human mind, the free I AM lets us do it; because its
field of activity depends upon our individual choice for
it. Then from the universal God substance the free
AM returns to us exactly what we have chosen. So be-
cause we know that there is the Christ power within us
we experience a great deal of good, but because we have
bound ourselves to the restricted powers of the human
personality the perfect good of God in manifestation is
mixed with those forms of the omnipresent good that
we have named adversity, crisis, and failure.

The consciousness that we have allowed to become
active within us sustains us. For example, let us say
that some one has allowed fear to be the active inner
consciousness. Fear then is the force that brings forth
ideas and events to sustain this person's belief, whether
he is consciously working to demonstrate fear or not.

A WOMAN I KNOW once told me that something dread-
ful always happened to her in October, it had never
failed. I suggested that she had better get a different
idea in her consciousness and told her how she could
do it, but evidently she did not follow instructions. She
wrote a letter to a friend, saying that it was the last
day of October and nothing bad had happened to her
therefore she "guessed" that her bad luck was over. Im-
mediately after writing the letter she went out into the
yard, slipped, and broke her leg. The fear that was so
active in her consciousness sustained her belief and
brought it into manifestation. Had her consciousness
that only good could become manifest for her in Oct-
ber been as strong as her adverse consciousness was
the free I AM in her would have delivered good to her
in some beautiful way instead of expressing itself in
a broken bone.

According to attending physicians, an elderly ma

was passing, but in spite of their ultimatum he lingered on month after month. "What remarkable vitality he has!" every one said, as they also recalled his very active, energetic life. To the surprise of doctors and relatives he rallied and recovered. His inner consciousness of persistent life and vitality sustained him even "through the valley of the shadow."

A BUSINESS WOMAN lost her position as accountant at the worst of the depression. Her friends and family tried to fasten the worldly belief upon her that it would be useless to look for a new place. But in the woman the consciousness was active that she was a good accountant and that somewhere in the city there was at that moment an opening for her. A call at a neighborhood store revealed that this store had just joined a chain of stores newly organized. She called at the office of the new company, found there as manager a man with whom she had formerly been associated in an office, told him that she desired a position, and was employed at once. Nothing was said about salary, but when pay day came, she found that her salary was much better than any she had received before. The knowing that "all things work together for good" was so active in her consciousness that the strong thoughts of depression and unemployment could not touch her.

A mother lost her son in an epidemic. She told me that the recollection that she had never once spoken sharply to him and that he had always given her his complete confidence were the two things that sustained her through her grief. Later her only remaining child became seriously ill, but this time the realization "I am the resurrection, and the life" was active in her consciousness, so her child was sustained and manifested health through the resurrecting life of the Christ indwelling.

SUCH AN ACTIVE consciousness of immunity from all harm is manifested in a certain Unity center that when a terrific flood swept down in the night upon the

city and wiped out hundreds of lives and homes, it wa found that not one member of this center had exper enced any loss or harm to either property or life, a though most of them lived in the very neighborhoo that was most afflicted by the flood.

While a visitor in this city, I went with some of th people who attend the center regularly to look at th ruins left by the flood. They showed me houses whe Unity students live that stood untouched by the ragin waters, yet the house on each side of them was com pletely demolished. As I looked at these evidences God's protection I thought that we need not go ba to the time of the Israelites and early Christians to fi examples of the sustaining immunity that results fr an active group consciousness that God is the on power and that God is good.

In this particular Unity center they have alwa carried on a great deal of fine, active group instructi and treatment aimed at the creation of an instant, su tained consciousness that God is everywhere ever present.

Since the consciousness of the individual susta him in his living, of course it follows that the m completely and the more actively we are identified a merged with the highest and best thing in us, the m fully will we be sustained in the demonstration of th things that are universally acknowledged good.

IF WE DESIRE to have our consciousness of good m active than it now appears to be, judging by demonstrations we are having, let us go to w through the free I AM to increase and enrich it.

Let us take any God thought that appeals to us desirable and absorb it or embody it so thoroughly our conscious thinking that the idea becomes autom with us. A thing that is automatic is down in our s conscious mind, and when a thing is in the subc scious mind, it goes on working for us whether we consciously thinking about it or not. The heart,

example, keeps on beating whether we are giving it the order to beat or whether we are thinking about it at all. So when we take any God idea and make it as much a part of our living as is the beating of the heart, it will go on actively working in us and in our affairs whether we give it any conscious attention or not.

An affirmation that I love because of its great sustaining power through times when I was not consciously aware of the Christ in me and of God's universal good is this: *"I am surrounded, infolded, upheld by life, light, and power."*

Some people are so much at one with their Christ indwelling that the whole meaning of a God truth bursts upon them in one grand blaze of illumination. Others seem to need to take an idea into the mind, mull it over, meditate upon it, chew it and digest it, as it were, a little bit at a time before it means anything much to them. Of course instruction to the Christ mind within to reveal the truth of the statement will aid in releasing the true meaning to us in a joyous, easy way.

BUT TO GO BACK to the affirmation, this is the inner meaning of it, as it was revealed to me in the silence:

"I AM" is the indwelling Christ within me and within everything in which I have an active interest, the expression and the expresser of divine good, my direct contact with all the good in the entire universe, the real that Jesus brought forth so gloriously. This wonderful thing is forever with me, and because it is here in me it releases that which it is into my whole life—active life force, love, joy, peace, health, strength, vitality, wisdom, clearness, truth, and honor.

"Surrounded" means that I have given the I AM the power that is its own, and that is all power. I am thankful that I have a fine, clear, conscious, knowing mind to select the good of God according to my desires, and I want the consciousness to stay ever with me that *the Christ is running that mind and all my affairs.* I know

that it is a law of heaven and of earth that we attra to ourselves whatever is active within us. The good God is active in me, therefore I am attracting to mys a mighty surrounding presence of good.

The I AM in me is like a fire brightly burning, sen ing forth warmth and cheer on all sides. The warm penetrates beneath and above also. If any person condition charged with the coldness of fear, hate, j justice, or alarm should approach the circle whe burns my heavenly fire of good, the warmth of r Christ good will absorb the cold, and warmth will th mingle with warmth in the perfect accord of good. T more brightly I keep the fire burning the wider is circle of cheering good.

"INFOLDED" MEANS "folded in." Immediately idea of folding in egg whites in a cake batter presented to me. We do not beat them in, beca beating breaks up the air cells and makes the c heavy. So we very gently fold them in, so that the ca fully whipped egg whites will be completely but th oughly mixed with all the other ingredients.

So these ideas of God are to be folded in with ideas that we now have, and if we do not break Go words up too much and thereby destroy the truth the ideas, the spirit in them, incorporated into being, will raise the seeming burden and life will se much less heavy than it did. We fold in these truths gently holding the ideas that the I AM knows to be tr Having caught the spirit of them, we are infolded in presence of Truth.

"Upheld" means that the kingdom of God is c plete good. Through the free I AM I have touched t kingdom which transcends all human ideas of lim tion, lack, and trouble of any kind. Because I h chosen to dwell in the kingdom of God, I am above th things. I am held above evil by my active understa ing of good. Because Christ said, "I am not of world," and because Christ dwells in me neither a

a dweller in a world of trouble, but through His consciousness I am upheld in that world where He dwells forever.

"By life." Christ in me is the principle itself of living life. In the depths of the sea, in the heavens of the universe, in the darkness and ignorance of the earth, in the minds of men there is no place where the life of God is not. That universal life, with its innate presence of good, is actively being carried into expression in me and in my affairs.

"Light." Another name for Christ is light, so wherever the radiant presence of the Christ is, all dark things disappear, for they take on the presence of the light that surrounds them. The radiant light of Christ has removed all trace of darkness and constantly illuminates my world.

"Power" is not only the energy of God. It is more. Power is also the ways and means of God. The omnipresent power of the Christ within provides constantly and always the energy, the ways, and the means of bringing me the good my Christ desires to express through me.

"I am surrounded, infolded, upheld by life, light, and power."

This active consciousness of the Christ sustains me in good.

SEARCHERS

By L. Mitchell Thornton

I searched for God, and He was hard to find!
But when I sought the good in all mankind,
I learned that I had nothing else to do;
For I, in finding one, had found the two.

ATTAINMENT

By DELLA ADAMS LEITNER

Would you be brave and bear your part,
A hero in this world of strife?
Then think on courage; let not fear
Hold sway one moment in your life.

Would you be calm? Then pause and know
The power of silence in your soul.
Above the stress and toil of life
It waits to give control.

Would you be wise? Not lore of books,
Nor lore that sage or seer imparts
Can give to you more wondrous truths
Than understanding human hearts.

Would you be great? Then own, O soul,
Humility to be your mate;
Consider these, the Psalmist's words:
"Thy gentleness hath made me great."

Not height or depth or anything
The mind of man has ever known
From him who will fulfill the law
Can separate what is his own.

MAN,

His Potentialities

By FAYETTE M. DRAKE

There is wonderful power in the name of Jesus Christ when it is rightly understood and made manifest in the spirit of love

Man cannot fail when he has become fully conscious of his oneness with God

Man's success should not be measured by the apparent result of any experience but rather by its effect upon his life

NOTWITHSTANDING THE FACT that he has wandered far from the truth, man is fundamentally Spirit and to Spirit he must return. Whether he is nscious of it or not, the life he is now living and the xperiences through which he is now passing are steps n the way from a consciousness of earth and earthly ings alone to a consciousness of Spirit and spiritual ings. The time must come in man's spiritual evolu- on when he will attain to that understanding which the consciousness of knowing, when he will know at all things are possible unto him, when he will know at Spirit is the active force in everything that exists om the tiny atom to the largest body floating in space, d that all are governed by its law. He will know irit as the one and only life, the one and only power, e whole of wisdom, knowledge, and understanding. hat is equally great, he will know it as love.

Knowing this because he is consciously one with its ith, he will be whatever he can conceive Spirit as be- g, because he will see with the eye of Spirit, know and derstand with the mind of Spirit, and act through the rces and powers of Spirit.

These are the things that he must know and the goal to which he must sometime attain, and the knowledge thus achieved will be greater than all belief. It will be a knowledge that is power, through the exercise of which he will do those greater things which were promised by Jesus Christ to those who believe on Him or have the understanding that He possessed. His faith in the presence and power of Spirit will be so fully established in consciousness that his word, when proclaimed in the name or character of Jesus Christ, will become as the word of God.

THERE IS WONDERFUL POWER in the name of Jesus Christ when it is rightly understood and made manifest in the spirit of love. To understand it in its fullness one must know just what the name means in the language of Spirit. A knowledge of this is something to which one must attain through growth and development, for to know it aright one must know God and man's relation to Him; one must know oneself as a son of God, the brother of mankind. One must know oneself even as Jesus Christ knew Himself: as consciously one with the Father, as the Christ, the Son of man lifted to the plane of the Son of God. This is what it means to use the name or character of Jesus Christ, through the understanding of which one can do all things.

Man cannot, however, become greater than his knowledge and understanding of the Spirit within him. This is one of the unfailing laws of his being from which there can be no deviation. His knowledge of Spirit and spiritual law will be the measure of his expression of those things which pertain to the spiritual life, even as his understanding of material laws and forces will be the measure of his success on the plane of material expression. Man cannot rise higher in any field of endeavor than his attainment of knowledge will permit. Therefore it behooves him to seek wisdom, knowledge, and understanding, and above all to seek them on the very highest plane to which his aspirations can reach.

No matter what may be his aim and purpose, whether it is to secure results on the plane of the material or on that of the spiritual, he will find his purpose better served, his success far greater and more enduring, if he will seek the plane of Spirit and call its forces into action in the furtherance of his plans.

HE WILL FIND, however, that to do this he must first become the instrument of Spirit on its own plane, which is that of service to others. When he has fulfilled this law, he can command the forces and powers of Spirit as he will in any undertaking that is for the good of his fellow men. When he has reached this state of consciousness, he can do things in the name and by the power and authority of Jesus Christ; and he can go forward in the doing, knowing that he will be blessed in his every undertaking.

Man cannot fail when he has become fully conscious of his oneness with God. For him there can then be no such thing as failure and limitation, no matter what the appearance may be. Appearances and conditions become transitory expressions, and over them he can have the power of the Master. Through the exercise of that power he will progress in overcoming seemingly negative conditions; one by one they will pass from before him. Whatever may stand in his way, man is greater than the obstacle, and must prove and demonstrate his mastery of it. Jesus Christ never faltered nor was He fearful when confronted by obstacles; He sought no way by which to pass around them but went straight ahead and through them, thus proving Himself conqueror. When face to face with the thing most feared by the mortal consciousness—seeming death—He sought no way of escape, but went boldly forward, meeting it in the spirit of the Master and rising triumphant over it.

THEREFORE, LET US impress upon our mind the great fact that man's success should not be measured by the apparent result of any experience but rather by its

effect upon his life in the direction of attaining the higher realities of spiritual progression. Life's problems and experiences are but opportunities for development stepping-stones on the way, to the one who desires to go forward. Whatever may seem to the mortal consciousness to be loss will be gain to him as gain, because through each experience he will have come to a greater realization of himself than ever before; he will have come into a higher consciousness of himself as master.

Everything in the life of man can be turned to his advantage when he has become conscious of his real self. Material things and material laws will be subject to his will because his will is then one with God's will through the exercise of which he has power over all things. This is nothing new in man. It is but a new understanding of the wonderful possibilities and powers hidden in the depths of his soul that have always been his, waiting for him to awaken to the truth concerning them as soon as he should become conscious of the truth concerning himself.

Whether the world knows it or not, there is now a gradual awakening in the mind of man to this great truth. Little by little it is beginning to dawn upon man and ere long that which is now but a faint perception will grow and expand into a knowledge of Truth that will make him free. All must become a part of the one great whole, which is so vast, so wonderful, that the universe itself can scarce contain it.

IT IS HARD FOR man in his present state of development to comprehend the vastness of the universe or the wonders of the Infinite. Not before he has attained to the knowledge of himself as one with the Creator will he begin to perceive these things. The life that will then open to him will be so immeasurably much greater than anything he has ever before known that it will seem to him as the beginning of a new life—on a plane of expression where he will see and know even as he is seen and known of the Father: as the Christ, the Son of the Living God.

Man is on his way to this attainment. Wherever he ay be or whatever he may be doing, he is working out e problem of his evolution. The time will come in his afoldment when the meaning of every experience will revealed to him and he will be able to avail himself its lesson, although he might have done so ages before d he sought for and found the one thing needful in ery life, a knowledge and understanding of himself d his relation to his God. Lacking this, man must cessarily continue on and on until he at last awakens Truth, until his life is revealed to him not as a norama of neglected opportunities, disappointments, d failures, but as a vision of infinite possibilities, the lfilling of which is his chief mission as he abides in e law of their attainment.

Man's responsibility to life begins when he reaches e age of understanding in the physical body. From s beginning he must go forward to his ultimate stiny, which is God, from whom as source he came the beginning. He must fulfill this destiny, and the d of fulfillment will be just what he makes it. It ll lead through the valley of shadows, through the oths of hell if he chooses to set his course thus and follow in it; or it will lead straight upward to the ghts of his spiritual self if he so prefers. By one d millions of years may be required to complete the rney, by the other comparatively few. The end will ever be the same. When at last man has traversed the distance, endured the sorrow and suffering, overne the trials, temptations, disappointments, and fails, and solved life's problems, then he will come forth ified as by fire and take his place as one with the eat Being of the universe.

Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and Truth's.

—SHAKESPEARE

The Kingdom and You

By HELEN WOOD

The world belongs to the faithful

All philosophies as well as the Christian doctrine stress the requisite belief in an indwelling power to achieve

Principle always remains the same, but its application varies with the development of the individual

MANY THOUGHTFUL WORSHIPERS are beginning t think about their God and to live and talk wit Him as Jesus the Christ did—in an intimai yet reverent way. To these practical idealists it seem unreasonable that a God who would go so far as to d scend from absoluteness and vary Himself in an "imag and likeness" for the purpose of gaining experience o the physical plane, should fail to provide a way o achieving perfection in all angles of that experienc Harmonious, healthful, resource-commanding life at tl highest tempo of Being, not erroneous hit-or-miss li ing, would be expected on the basis of man's divine a tecedents. For God continues to place real man in a earthly paradise—the kingdom of heaven; and the tru life is one of perfection outworked.

The question "Where is that kingdom?" is as old the sphinx's riddle, and the answer has proved ju as puzzling. One wonders why the wisdom of the ag down which the answer has come, always the san though couched in different phrases, has not shed mu practical light on an answer so simple. For wheth in mythology or sacred doctrine, the indicated answ as well as the location has always been "within you

MYTHOLOGY SUPPLIES this story. A conclave of t gods was called on Olympus to determine whe

) hide the sacred flame of life so that man might not efile it. The mountain top, the depths of the sea, the orld's blackest cave—all these were rejected as too isy of discovery. Just when the gods were at their it's end, an inspiration came to one of them.

"Why not hide it within man himself? That is the st place he will look."

And it still is the last place despite the Master's edge "The kingdom of God is within you." Occultts tell us from the standpoint of their scientific esoterism that the "permanent atom"—the indestructible od seed or immortal life principle—remains forever the heart. Whether the physical organ is meant or t, one would naturally expect to find a treasure so ecious protectedly lodged in the innermost recesses being and closely connected with its life and wisdom pects. The key to the whereabouts of the kingdom s not in physical directions, but is rather to be found an indescribable pulse, which registers holy contact d spiritual consciousness, which says without words, Here I am." Primarily it is a spiritual experience at e center of Being.

"SEEK, AND YE SHALL FIND; knock, and it shall be opened unto you." Life keeps repeating the ge from this angle and that until we do seek and we find. If a person fails to listen to the voice revealg the way, there is no rest in life for him, but only disisfaction, inauspicious conditions, disharmony. Not ore he finally wants something sufficiently to seek it its source does its corresponding heavenly-kingdom ect reveal itself to him and inspire further discovres. He will find that it does not matter if that which desires within its realm is as expansive as the plains, l his consciousness a puny, pinpoint affair. The son of the mustard seed is written on the face of e to offer reassurance on that point.

"Seek ye first his kingdom, and his righteousness; l all these things shall be added unto you." As this precept by which the thoughtful worshiper knows

that the bodily incarnation of the image and likene
was meant to "find" life not only possible but pleasa
and surrounded by circumstances consistent with spi
ituality. The kingdom was designed according to a pa
tern that is "heavenly" to physical-plane man as we
as to his God.

A KINGDOM OF MANY ANGLES, the heavenly real
is fundamentally the individual's own inner pote
tialities, and as such offers a field of action and develo
ment infinite in its scope, bounded only by the outpos
of individual vision. It is as wide as consciousnes
as rich as the individual's imaginative faculties, as de
inite and yet as harmoniously tuned to the rhythm
other lives as the pulse beat of Oneness within him,
precious as the inner man makes it. However liber
its interpretation, man's heritage within it is fulfill
whenever he knows it as an everywhere spiritual pre
ence. Wrapping him round in lesser presences, for
shadowings of conditions and things, the one presen
calls these ideal concepts to his attention again a
again until finally he sees and believes them into bein
and the world says manifestation has taken place.

Naturally a kingdom implies a king ("Christ in yo
the hope of glory") just as it presupposes laws. Esote
ically, the heavenly realm is divided into two par
one of which is Principle, seed thought of the univer
and therefore capable of unlimited variation as far
this earth, its present, and its future are concern
The second half is Law, activity of the Principle
"right-use-ness." For since the kingdom is essentia
one of right-use-ness, the active application of the Pr
ciple must be its primary quality. The king (the re
man) must ascend his throne to rule. He must sh
enough respect for his birthright to accept his pl
in life. He must gain poised, conscious command of
powers at their source within himself. How? A fi
resolve to command, a heartfelt belief in his ability
do so, and the thing does itself!

IT IS INTERESTING to note that all philosophies as well as the Christian doctrine stress the requisite belief n an indwelling power to achieve. Without this ac-eptance of the Christ as a living, compassionate, omni-present entity of high potential, one might as well not start a search for the kingdom. For one is sure to end n a *cul-de-sac*, disillusioned. But with faith—the world belongs to the faithful!

Some one has said that belief in a thing is a sense of ts immediate presence, a feeling of its "is"-ness. It has also been interpreted as the thought process that keeps an idea constantly active until it is materialized. When strengthened to the rank of an adult power, it is alled faith. But to arrive at faith man must long since ave left behind him all petitions, for these offer irre-utable evidence of a sense of nonfulfillment. Man nust have accepted at its face value the word of the Master that all that belongs to him already *is*. "Lift p your eyes, and look on the fields, that they are white already unto harvest." He must have realized that when Christ said, "The kingdom of God is within you," it was the fields white with harvest that were meant.

TO THE BELIEVING ONE "Knock, and it shall be opened unto you" is therefore a frequently remembered ormula. Nothing to be done by man but knock; the est is done for him. Utterly relaxed in the everlast-ng arms; so sure of their sustaining and protecting nbrace that nothing disturbs the sense of peace in ef-ortless being; completely at one with divine purposes, et keenly awake at all times to every opportunity that he universe extends (and they are legion), man wakens within himself a capacity for responding to very beckoning finger that enters his field of vision to ad the way to higher expression. At this point genius born; here talents awaken to fulfill themselves in ac-on suited to desire; here enduring soul attachments to her Christed individuals are forged that possess ower to work themselves out in terms of life. Its

resources in friendship, in all relations of love, in every type of enduring human contact prove the kingdom no mirage. Many hundred years ago Isaiah reminded man of the Lord's promise "I will give thee . . . hidden riches of secret places", to which Christ Jesus added, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Prayer here is soul aspiration rooted in love and established in faith.

THIS REMINDS US that it is by combining mental and soul powers cultivated and expanded in meditation, by heeding the ways revealed in the silence, and by putting them into action in rhythm with the Holy Ghost —as He moves across the face of life to coöperate with you and your Christ—that the way into the very heart of the kingdom is opened. By meditation and its subsequent realizations no highly colored, spectacular superthrills are meant. One often hears a Truth student speaking of attempts to "see auras," or complaining of not being able to dwell in cosmic consciousness for any length of time, or perhaps lamenting not having developed power to achieve instantaneous materializations. Do not fret over these things. The more you do so the farther do the superpowers recede. The kingdom of heaven is a realm of childlike simplicity. "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven." That does not mean, of course, that its gardens contain only one grade of mental seed, that the spiritual nourishment by which one expands one's consciousness will always be of an elementary nature. A student prepared for calculus is not expected to gain increased mental power by confining himself to addition, subtraction, and multiplication. It is true that in calculus he will use these, but in a modified, higher form.

Principle always remains the same, but its application varies with the development of the individual. Once Principle is firmly established in consciousness, its variations will take care of themselves. No needed power is ever beyond an individual's reach at any point of

development, but always right where he wants it, and when he wants it. That is a fundamental of the kingdom. But a "superpower" gained for the soul is no longer superpower. Since it comes through a consciousness of oneness, it is known for what it is—a Christ power put to use—whether expressing itself in "auras" or "miracles" or what not.

LIVING ETERNALLY posited in the kingdom is all so natural that life unfolds to light from above in much the same effortless manner as a bud does. The heart feels the thrill of the sun of Christhood stimulating it to reveal its hidden charms, and lo! the lotus of divinity uncurls. Radiating the Christ from the divine source within, one puts out soul tentacles into the universe so serenely that they issue like a river of peace from the heart's desire. An answering stream of spiritual realities begins to enter the individual life from other personal and material realms.

For "in my Father's house are many mansions." Within the cosmic totality everything interblends and interplays, the universe being an aggregation of kingdoms within kingdoms, all harmoniously operating as one. All blending is effected with a caressing gentleness that is not comparable to anything in lesser earth manifestation, because its velvety touch is a thing of God, its effortless superpower a matter of Christhood. For in reality body and environment are part of the living garment of God, and success a free flowing of the gifts of self. Therefore when man learns to give of self to the universe freely, trustingly, he receives richly, in relaxation. "Ask, and it shall be given you." The soul of the universe will seek out the posited individual soul there within its kingdom, whenever it sends forth a call sufficiently clear. There where you stand with Christ-in-God is the very heart of the cosmos. If you believe that any part of the totality of your being could fail to hear a call issued from there, remember that the universe is not built of such flimsy, whimsical stuff. Being of God and being God, "all there is in all there is."

STATE YOUR CASE to the universe just once, knowing, believing. Then do not worry the universe and yourself, do not set up anxiety currents to hinder fulfillment by asking again and again for the same thing. Nor should you look anxiously here and there for materialization. Can you not trust God to reveal Himself at the right time, in the right way? Can you not trust the universe as it trusts you? If you do, you will find it giving you maximum coöperation. If you do not, it will simply answer you in terms of negation. It knows no form of expression but the positive, and as long as you think negatively you are outside its consciousness.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—*now.*

Return Ye Unto God

How can we most quickly and most surely attain this conscious oneness with the Father, which will enable us to see things as He sees them —all good?

And instantly flashes over the wires of intuition, out from the stillness of the invisible, a voice saying, "O return ye unto God." Return, turn back away from the mortal, away from people, from human ways; turn "within and look unto me, ye people, saith the Lord your God."

Seek the light from the interior, not from external sources. Why always seek to interpose human help between our souls and God? Emerson says: "The relations of the soul to the divine spirit are so pure that it is profane to interpose helps. . . . Whenever a mind is simple and receives divine wisdom, then old things pass away —means, teachers, texts, temples, fall."

"Let us not roam, let us stay at home with the Cause."—H. EMILIE CADY

Mind and Matter

By H. E. MIZE

A satisfying degree of progress is possible in every stage of human life

Human intellect has as its nucleus a portion of spiritual mind

The lower principles of intelligence and energy are not antagonistic to the higher phases that are rooted in the spiritual life

MIND IS EXERCISED in every act of creation, whether it be infinite Mind building solar systems, galaxies, and universes; the mind of man constructing a house, organizing a business, or writing a poem; cell intelligence that works harmoniously and purposively with like cells in erecting the structure of a tree, or plant, or animal body; even the too infrequently recognized "intelligence" in the inorganic kingdom by means of which the atoms of chemical elements "perceive" qualitative and quantitative differences and similarities and choose, select, or reject union with other atoms.

And since mind is creative and man as a center of intelligence is every moment creating, voluntarily, consciously or unconsciously, the environment, conditions, and circumstances of his life, it becomes imperative to consider the scope and range of this creative power and its possibilities for producing chosen results.

Man as a being endowed with the triple spiritual, mental, and physical nature runs the gamut from the finite, comparatively inert physical matter of which his body is composed, through the less restricted, more fluidic and kinetic power and energy of mind, to the complete freedom, perfection, and infinitude of Spirit.

It is inevitable that the powers of Being of which

human life is an expression, though derived primarily from the same spiritual source, should manifest themselves along lines paralleling and corresponding to this threefold nature and using the instrumentalities of each phase of man's being. Thus, whatever is good or desirable is useful to the spiritual nature because of its intrinsic worth, and to the human mind because of its æsthetic value, beauty, symmetry, harmony, or whatever other qualities may afford pleasure to or serve the ends of mind. To the physical being that is good which promotes life, health, comfort, and opportunity for development. Gold and precious jewels, spoken of in Biblical allegory as ornaments of heaven, represent the ultimate goodness, purity, truth, and priceless values of that realm. In the highest type of human mentality they may symbolize the best qualities of mind and heart. In the material realm they are but physical things with physical values attached to them.

THE DIVISION INTO spiritual, mental, and physical phases of Being is made for convenience only; for Spirit is also endowed with mind, possessing the quality of omniscience independently of experience or the process of reasoning. Even the human intellect has as its nucleus a portion of spiritual mind, otherwise it would not know what values to attach to its perceptions. Nor does it derive from any other source its knowledge of the laws of logic, of beauty, of symmetry, of rhythm, of what is inherently good and desirable. This innate knowledge serves as a framework by means of which shape and form are given to the accumulated results of experience in the physical environment.

The intelligence of cell and atom by means of which just the needed materials and elements are selected, appropriated, and employed in the building of every kind and form of physical matter, whether organic or inorganic, is derived from the same source. The Creator implanted in cell and atom the qualities and powers that make possible this selection, combination, and development in accordance with the primary purposes of

nfinite Mind, a purpose that is also localized in each unit capable of action.

Since mind, then, wherever manifest, is derived rom the one spiritual source, it is obvious that the ower principles of intelligence and energy activating hysical mind and matter are not antagonistic to the igher phases that are rooted in the spiritual life. It s also clear that when the spiritual consciousness is acive in man and the spiritual energy is exerted in creave effort, the parallel mental and physical powers and ature of man and his environment tend to be objectied in results corresponding to those envisaged in the piritual ideal.

THIS LAW IS IMMUTABLE and of such supreme importance that it should not be lost sight of for a oment. All the forces of man's triple being are under e authority of the ego, and that ego manifests itself mind or consciousness. Every thought is fraught ith creative power either on the positive or the negave side and attains an objective existence in the physal environment. Everything throughout the universe in a state of constant change, no change is accomished anywhere independently of mind, and mind is ver exerted anywhere without producing its results—od, bad, or indifferent.

The control of mind over matter is necessarily absoe and complete, mind standing in the relationship of ator to creature, of cause to effect; for matter is but externalization of mind. Physical matter is indeed t an inconceivably powerful concentration of electri- forces, and the particular arrangement of the atoms d the rate of vibration determine whether it shall be is or that kind of matter or this or that kind of ysical force, as light, sound, magnetism, gravitation, what not.

"As he [man] thinketh within himself, so is he." t only as long as he thinks it. When man changes thought, he is changed. The very atmosphere about a responds instantaneously to his changing thoughts,

moods, and feelings—and recognizedly, as every c
knows. And with changing thoughts and moods
"magnetic field," as it were, the radius of his influen
of his power of attraction and repulsion, shifts w
kaleidoscopic rapidity. And this magnetic field or
man aura, if you please, varies in its power of po
tively influencing and controlling things of the exter
world.

It would seem to be entirely gratuitous to of
proofs of this statement, so many and well-kno
are the examples of the operation of this law. Vary
rates of vibration of light produce all the various col
and blends and combinations of color, and hence eff
the response of everything in the world that is sensit
to color. The rate of vibration determines the pi
of sound and of vocal and musical tones, and theref
the reactions of everything capable of hearing. Ch
ical combinations in certain proportions produce cert
specific results. Other and untried combinations p
duce new and largely unpredictable results. Ice, wat
and steam are the same substance in vibration at
ferent rates. The presence or absence of an outside
fluence, heat, determines whether with the normal p
portion it is water at its greatest density, or whet
with the positive application of heat it is steam,
whether at the negative pole the comparative abse
of heat results in ice. "Physical" matter, solid and s
stantial as it may seem, is in intense motion in its ev
particle, being built up entirely of molecules, wh
in turn as composed of atoms the arrangement of wh
determines the kind of substance. And the atom,
basis of all matter, strangely enough, is found on
amination to be a collection of undying energie
electrons, protons, neutrons, and what not. Any
fluence that interferes with the distribution, intens
and character of these vibrational energies will prod
a different form of matter, just as acids consu
metals, pig iron is turned into steel, food is transforn
into blood, flesh, bone, brain tissue, or mental ener

and Indian corn is made into flesh, feathers, comb, beak, egg, and shell.

WE CAN NOW INTELLIGENTLY conceive of the essentially fluidic character of everything known as physical matter, and hence its amenability to control by the nfinitely more powerful, free, and mobile force of mind. For these basic energies manifest in matter are the work of the infinite creative Mind and are throughout the whole cycle of their existence wholly and completely subject to the control of mind. We cannot conceive of a planet taking up its journey around the sun and so continuing throughout the ages, or of atoms of oxygen deliberately combining with atoms of nitrogen to produce he air we breathe except at the behest of intelligence.

Now as infinite intelligence, which is a manifestation of universal Spirit, has made all these things and s man at his center is a part of and one with infinite Spirit, it is readily seen that as spirit and intelligence ie is superior to and potentially master of all the rosser forms of energy that are manifest in physical orces and physical matter. But time, effort, and rowth are factors in every form of progress made in he physical environment. There really would have een no point in the creation of man, had all this work een done for him, had he found himself at the outset ndowed with the fully unfolded powers of infinitude.

Science and the arts of this mechanical civilization ave achieved a degree of control of mind over matter. hese means of control are good and in harmony with ie purpose of the Creator, being designed to bridge iis mechanistic age and serve the present needs and apacities of man. But they are crude and unsatisfying in comparison with the subtle and indefinable owers of mind and spirit to be unfolded with the apacity for direct control over all physical matter and orces.

SUPREME INTELLIGENCE in creating this cosmos did not require the use of tools in the physical sense.

Atoms were not hammered out on an anvil or shape on a lathe, the suns were not poured into a mold, n were the locations of galaxies mapped by means compass and sextant. But the tools and instrumen used by infinite creative power do have their repr sentation, counterpart, and correspondence in t means employed by man in his comparatively min work of creation. And while man cannot yet dispen with the physical and mechanical aids to creative pro ress, he should fully realize that the history of the un verse from its inception in the mind of God up to t present shows in striking manner the infinite superio ity of Spirit or Mind as creator to physical matter a forces as the created.

Man employs means and instrumentalities—Spir employs power. Man sees objects—Spirit sees idea Man looks at the objective and relative—Spirit b holds the real. Thought, action, steam, electricity, ma netism, gravitation, represent power to man, where they are only the instruments of power. Power itse is real, while these things are its relative or objecti manifestation. Man employs power in proportion the unfoldment of his consciousness and the recognitio of himself as power and in proportion as he uses t instruments that he has acquired the ability to us When he learns to use power itself rather than its pa reflection in human means, he will have reached t state of appreciative understanding of the statemen where God said to man, "I said, Ye are gods."

And if man is inclined to be discontented with h means of expressing the power that he is in potentialit let him understand that a satisfying degree of progres is possible in every stage of human life. For the u foldment achieved and the experience gained in all t successive stages leading up to the ever present no serve to illuminate the next step on the pathway to t ultimate goal of life, and man and man alone may dete mine the rate of progress toward that goal.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 9, MARCH 3, 1935.

Unity Subject—*Faith Clears Away Deception.*

ternational Subject—*Peter Unmasks Falsehood and Hypocrisy.*—Acts 5:1-6; 8:18-24.

1. But a certain man named Ananias, with Sapphira, his fe, sold a possession,

2. And kept back *part* of the price, his wife also being vy to it, and brought a certain part, and laid it at the ostles' feet.

3. But Peter said, Ananias, why hath Satan filled thy art to lie to the Holy Spirit, and to keep back *part* of the ce of the land?

4. While it remained, did it not remain thine own? and er it was sold, was it not in thy power? How is it that u hast conceived this thing in thy heart? thou hast not l unto men, but unto God.

5. And Ananias hearing these words fell down and e up the ghost: and great fear came upon all that heard it.

6. And the young men arose and wrapped him round, l they carried him out and buried him.

18. Now when Simon saw that through the laying on of apostles' hands the Holy Spirit was given, he offered m money,

19. Saying, Give me also this power, that on whomsoever y my hands, he may receive the Holy Spirit.

20. But Peter said unto him, Thy silver perish with
because thou hast thought to obtain the gift of God
money.

21. Thou hast neither part nor lot in this matter:
thy heart is not right before God.

22. Repent therefore of this thy wickedness, and
the Lord, if perhaps the thought of thy heart shall be
given thee.

23. For I see that thou art in the gall of bitterness
in the bond of iniquity.

24. And Simon answered and said, Pray ye for me to
Lord, that none of the things which ye have spoken c
upon me.

GOLDEN TEXT—*Wherefore, putting away falseh*
speak ye truth each one with his neighbor: for we
members one of another.—Eph. 4:25.

SILENT PRAYER—

"Create in me a clean heart, O God;
And renew a right spirit within me."

Deception is of two kinds: the intentional misl
ing of others and the tricking of oneself. The latt
always present in the former, for no one who think
deceive another can avoid deceiving himself at the s
time. Therefore self-deception is the chief theme o
day's lesson.

The meaning of Ananias is "compassion of Jehov
or "mercy of Jehovah," which seems far removed f
the thought of deception. However, the one who des
to gain spiritual understanding may at the same t
wish to retain his worldly interests. The price of s
itual development is complete devotion to Truth.
Truth seeker may be unconscious of his leaning
ward worldliness, and the best way to be rid of su
self-deception is to uncover the whole inner consci
ness to Spirit in prayer, and ask to be thoroughly p
fied and cleansed.

A great cleansing begins when the Spirit of tr
becomes active in consciousness. The ancient Gre
symbolized this process in their myth of Hercules

erting the course of a river through the Augean tables, and clearing it in one day of the accumulated lth of thirty years. Jesus, when He began to teach, was about thirty years of age." At thirty man comes ıto maturity of thought and is able to clear his mind f useless superstition and error. The great river of ruth makes a clean sweep of the accumulated thought efuse of generations, much of which is lodged in the ıbconsciousness of man. Faith (Peter) is the quality ıat, working in the mind and the heart, rids them of lf-deception and all other forms of deceitfulness.

In a literal sense, the incident of Ananias and Sapıira is harsh and unchristian. The Spirit of truth ads sinners into all truth, not by frightening them to ath, but by guiding them into the way of righteousss and peace. In a metaphysical sense this lesson is luable, for it shows that a clean choice must be made tween the life of deception and the Christ life of raightforwardness, through faith in the Spirit of uth within the heart. Faith trains us to keep watch er our thoughts and bring them into line with Truth.

The deceiver, the "lying spirit" that persuades us ray from uprightness and causes us much trouble, has o sides in the mind. Outwardly or in conscious ought it is Ananias; in the subconscious thought it pears as Sapphira. Both these must die before the iritual thoughts (church) can increase in numbers d power. The best way to dissolve these errors is to e them boldly and accuse them of holding back part the price of salvation.

Some persons have an entirely mistaken opinion of emselves. Others consciously play a part, strike an itude, and never know a moment of naturalness. ll others, when the redemptive process begins, are so apped up in material possessions that they do not e up wholly to Spirit; they retain a part of the price. fore he can come into the full light of understanding, n must know himself. In the white light of Truth t filled and surrounded Jesus on the mount of trans-

figuration, even His garments became "white *and* zling," so intense was the power of His true thou

Once man clearly discerns spiritual Truth, mat thoughts fall away. There must be a complete sur der of mind, soul, and body to God, a dedication o threefold nature to the expression of spiritual T Not only is the body to become a living sacrifice mind and soul also must accompany it to the alta a high and constant purpose to be true. In this sacr there is no compulsion. No one can force us to be g truthful, or holy. We are free to live on the an plane or on the spiritual, at will. If we choose spiritual and desire to give ourselves wholly to higher life, we must not hold back any of our po sions. Among these belong all that we count valuab mind, body, and affairs. The true church of Chri a great school of spiritual discipline, and whoever ters this school must give up the world and all s desires in order to finish the course he elects to t

The latter part of the lesson for today deals Simon the sorcerer. This man represents the ambi of personality to handle the power of Spirit wit paying the price through faith and love. The offe money for spiritual power shows that personality a price on even the works of God. Isaiah calls to people: "Ho, every one that thirsteth, come ye to waters, and he that hath no money; come ye, buy, eat; yea, come, buy wine and milk without money without price." Money is out of place in connec with spiritual power, nevertheless that power mus bought "with a whole soul's tasking." We give ou in order to gain—what is worth more than all—sp ual understanding and peace.

Isaiah says further: "Incline your ear, and c unto me; hear, and your soul shall live." Simon me "hearing," but in this case Simon heard without un standing. He had not caught the idea that the po of the Holy Spirit is obtained only by unselfish ser and that personal power and glorification have "nei

part nor lot" in the kingdom of heaven.

QUESTIONS

1. How is it that one who wishes spiritual understanding may have to overcome self-deception?
2. Why is the Spirit of truth compared to a river?
3. Has faith any part in ridding the mind and heart of deception?
4. Explain what Ananias and Sapphira represent in this lesson.
5. What are the possessions that we must give up if we are to devote ourselves unreservedly to Truth?
6. What do we learn from the incident of Simon the sorcerer?

Lesson 10, March 10, 1935.

Unity Subject—*One Faith.*

International Subject—*Peter Preaches to Gentiles.* —Acts 10:34-48.

34. And Peter opened his mouth, and said,
Of a truth I perceive that God is no respecter of persons:
35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.
36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—
37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;
38. *Even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
39. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.
40. Him God raised up the third day, and gave him to be made manifest,
41. Not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, an
testify that this is he who is ordained of God *to be*
Judge of the living and the dead.

43. To him bear all the prophets witness, that thro
his name every one that believeth on him shall receive
mission of sins.

44. While Peter yet spake these words, the Holy Sp
fell on all them that heard the word.

45. And they of the circumcision that believed w
amazed, as many as came with Peter, because that on
Gentiles also was poured out the gift of the Holy Sp

46. For they heard them speak with tongues, and m
nify God. Then answered Peter,

47. Can any man forbid the water, that these should
be baptized, who have received the Holy Spirit as well as

48. And he commanded them to be baptized in the n
of Jesus Christ. Then prayed they him to tarry certain d

GOLDEN TEXT—*God is no respecter of persons: in every nation he that feareth him, and worketh rig eousness, is acceptable to him.*—Acts 10:34b, 35.

SILENT PRAYER—*Through faith in the one Min aspire to know the truth of all that concerns me.*

Every one has his dominant trait or ruling mot which forms the key to his nature and determines measure of his achievement. Every one who aspire spiritual understanding needs to recognize his domin trait and learn to harmonize it with the high dema of Spirit. He who would make his whole being confo to the divine ideal must learn obediently to shift vari mental phases from a material to a spiritual ba whenever such a change is indicated as desirable.

Self-discovery comes about most easily throu prayer. Cornelius was engaged in discovering h self. When we think of all who have received gu ance through prayer, who have heard counsel a advice and had the way they were to take made pl to them, we perceive that we need not merely h faith in prayer as the true way of enlightenment. have clear proof of its scientific and spiritual effica

)ur own experience forms this proof. Prayer stills he incessant turbulence of the thoughts, so that the ıne Mind can function in and through the mental proc- sses of man.

The need of a change in man from a material to a piritual basis is indicated in this lesson by Cornelius, 'epresenting pride of rank or power of position. Cor- ıelius was a centurion (commander of one hundred 'oldiers).

An unmistakable sign of the material-minded man ɜ the attaching of great importance to rank and sta- ion. The materialist is the personal man who thinks f himself as altogether a worldly being, which he ap- ears to be. Pride of rank must give place to humility. 'ornelius prayed to God, and out of that act came hu- ıility of spirit. Out of humility sprang the receptivity ɔ Truth that made possible the revelation that came ɔ him; namely, that faith in God and in the fullness f spiritual life can put life in harmony and make of the ıner and the outer one new man. Jesus had shown Iis disciples that service, not position or material ower, make one great in the spiritual realm. Through is faith in divine power, Cornelius was to come into nderstanding of this transcendent truth.

The Christ way is the way of redemption and ful- llment. The one who follows it learns to refrain from ɔminating any side of his nature in detrimental ıshion, or belittling himself either to others or to him- elf. Domineering is not the way of the Christ, for ıat way is freedom. The dominion given to man in the eginning was first of all over himself, and even that as to be exercised wisely, without hint of autocratic ıle. The dominant trait is to be not rulership but self- astery, so exercised as to make of man one harmonious hole.

Frederick the Great, Alexander the Great, and apoleon were all examples of the dominant desire to ıle over others. All gained material honors and power. ver against them in the scale is Jesus of Nazareth,

who said of Himself, "Ye call me Master and Lord: ye say well; for *so* I am," and further, "I am an you as he that serveth." Today we look forward time when there will be no servants; when each be master of himself alone. To reach this pinnacl must learn first to serve God and our brother man.

When the dominant trait is service, one needs to wisdom in its exercise in order not to find oneself s ing those who are well able to serve themselves who need that experience. One needs to have zea cording to knowledge if one would recognize the r place to serve and the measure of service required the best results. Affirming wisdom and the openin of the right avenue of service prevents misdire effort and insures a satisfying outcome.

Sometimes selfishness is the dominant trait. when the man comes to himself and feels a genuine sire to convert his self-centered view of life to a sp ual basis, the good fight is on. "I came to cast fire u the earth" is the promise of the Christ Spirit, and living flame of love burns up all the dross of the se personal nature so that the true Christ-centered may appear.

When Cornelius faced within himself the nee change from old habits of thought, he began to p The spiritual exercise of prayer increased his faith, this quickening process is pictured as his sending Peter. This work of Spirit in the personal phase man portrays clearly the universality of divine pri ples, and faith proclaims, "Of a truth I perceive t God is no respecter of persons." Following this gr step in spiritual progress, the Christ Spirit (di principle as expressed through Jesus Christ) instru man, and as a result there comes upon him an outpo ing of the Holy Spirit and the baptizing of the w man with spiritual consciousness.

QUESTIONS

1. What is necessary in order to make one's w being conform to the divine standard?

2. How does prayer contribute to spiritual progress?

3. What does Cornelius represent in man?

4. Can a domineering spirit be converted into the spirit of humility?

5. Show what faith has to do with the baptism of the Holy Spirit.

Lesson 11, March 17, 1935.

Unity Subject—*Faith Freed from Materiality.*

International Subject—*Peter Delivered from Prison.* —Acts 12:5-17.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered *the thing,* he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

13. And when he knocked at the door of the gate, a m
came to answer, named Rhoda.

14. And when she knew Peter's voice, she opened not
gate for joy, but ran in, and told that Peter stood b
the gate.

15. And they said unto her, Thou art mad. But she
fidently affirmed that it was even so. And they said, It is
angel.

16. But Peter continued knocking: and when they
opened, they saw him, and were amazed.

17. But he, beckoning unto them with the hand to
their peace, declared unto them how the Lord had bro
him forth out of the prison. And he said, Tell these th
unto James, and to the brethren. And he departed,
went to another place.

GOLDEN TEXT—*Prayer was made earnestly of
church unto God for him.*—Acts 12:5b.

SILENT PRAYER—*I concentrate all my thoughts
the power of divine love, and I establish my faith
the things of Spirit.*

Man's faith is bound up in materiality and i
prisoned by the claims of sense, so that he can
realize his spiritual origin or his spiritual powe
Peter is still kept in prison, where he sleeps betwe
the two soldiers, worldly prestige and custom. Pet
represents faith, and the prison represents materiali
The flair for materiality is not typical of our a
exclusively, but characterizes every age in so
measure.

Man knows his faith to be a prisoner bound wi
chains and rendered impotent to express itself pe
fectly. He cannot do the things that he would li
to do, because his faith is not free to act in the w
God intended it should. His aspirations (the churc
are all to be free and his longings are to come in
his own as a child of God (prayer is made earnest
to God for him). When he concentrates the f
strength of his desire and his aspiration on true sp
itual freedom, he "loses" faith in materiality even wh

his chances of doing so look least hopeful (when Herod is about to bring Peter forth to be put to death). Into the very stronghold of materiality a light penetrates and an angel of the Lord (a thought of victorious power) enters and releases faith, now free to move as it will but moving as if in a dream, nevertheless.

Herod represents the personal will that holds man a slave to its capricious demands. But man can set this aside by willing to do the will of God and holding fast to faith in spiritual instead of material power. We can practice putting our faith in the power of Spirit to keep us well, until we no longer need or even think of material remedies as necessary to our full health and vigor. We can look to universal substance for our supply and make ourselves one with this divine omnipresence to such a degree that we cannot know want.

Faith does not spring up completely free from all race of materiality at one bound. In many cases one s first struck by some small demonstration of spiritual power. It is not necessarily an important or outstanding thing that attracts our attention to Truth. We may get a mere inkling of it, a side light on it in the beginning, but when we are fully awake to it we, like Peter, ise up quickly. Faith in spiritual reality springs up in s once we are convinced of its truth, and we find ourselves free to act in a way we were not before aware f (our chains fall off from our hands).

Before complete deliverance from bondage to materiality can come to us, we must prepare ourselves to nter into freedom. We must gird ourselves with the onsciousness of spiritual power; bind on our feet the uickened perception or understanding of life as a spiritual undertaking in which we are engaged; cast about s the garment of whole-hearted devotion to Truth in hatever guise it may come to us. We cannot be sure f the form it will take, but we know that we shall be d surely to the light. (Peter "knew not that it was ue which was done by the angel, but thought he saw

a vision.") Our faith is sometimes in a dazed co tion, especially when it has not been actively exerci However, if our other faculties and all the aspirat of our heart (the church of God) are engaged in m ing contact with spiritual power, we shall find ours demonstrating Truth before we are fully aware of w is taking place. After we pass the first and se guard (abjure the power of custom and wor mindedness over us) and come to the iron gate "leadeth into the city" (conscious choice of the p that we wish to rule our life), we pass into the (the complexity of powers and influences that mak our consciousness). We must make our own choi allegiances (the gate must open to us of its own acc before we can be free. When we have chosen to our faith in the things of Spirit, we are able to st alone ("straightway the angel departed from him")

Freedom of choice is a spiritual estate, and we e into possession of it through the exercise of faith. first see that we must choose to go "on our own," when we begin to do this we come to ourselves. gain sufficient enlightenment to rid ourselves of sonal will (Herod) and of the host of petty inhibiti that have hitherto served us as monitors ("all the pectation of the people of the Jews").

As we meditate on our deliverance from mate mindedness, we arouse the affectional depths of heart and unify our faith with them. (Peter "cam the house of Mary the mother of John whose surn was Mark.") Mary represents the soul or the emoti nature of man. When enlightened faith is brought concord with deep emotional feeling, the result passes belief. When Peter knocked at the door of house of Mary, those who were praying there for deliverance could not believe that he was really pre in the flesh, but thought the maid Rhoda had ha psychic experience of some kind. They were sure Peter was dead and that his "angel" stood at the g We may nullify our faith by doubting clear answer

yer. We are amazed sometimes that we can actually ke the law "work" in the way that we have been told loes, and we continue to debate the matter until our h reminds us of the infinite power of Spirit and its hanging nature as the essence of divine law.

When we succeed in freeing our faith from bondage nateriality, we gain clearer powers of judgment and rimination. We learn to affirm the spiritual aspect udgment and to seek the guidance of spiritual light understanding. Peter instructed his fellow Chris- is to "tell these things unto James [judgment], and he brethren."

This lesson teaches above all else the value of com- nion with God. Continuous prayer avails much. As continue to exercise the spiritual faculties they will v stronger. We shall understand them better and l no longer think of anything as miraculous. All gs are possible to man when he exercises his spirit- power under divine law.

QUESTIONS

1. What prevents man from realizing his spiritual in and his spiritual powers?
2. What does the prison in which Peter was chained esent? The soldiers? Herod? The church?
3. How does practice improve faith?
4. Is ability to choose one's allegiance a proof of tual freedom?
5. Why did the angel leave Peter after passing the gate leading into the city?
6. What is the chief point brought out in this les-

LESSON 12, MARCH 24, 1935.

Unity Subject—*Faith by Works.*

national Subject—*Peter Describes the Christian Life.*—I Peter 3:8-18.

Finally, *be* ye all likeminded, compassionate, loving ethren, tenderhearted, humbleminded:

9. Not rendering evil for evil, or reviling for rev
but contrariwise blessing; for hereunto were ye called
ye should inherit a blessing.

10. For,
He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:

11. And let him turn away from evil, and do good
Let him seek peace, and pursue it.

12. For the eyes of the Lord are upon the righ
And his ears unto their supplication:
But the face of the Lord is upon them that d

13. And who is he that will harm you, if ye be zea
that which is good?

14. But even if ye should suffer for righteousness'
blessed *are ye*: and fear not their fear, neither be tro

15. But sanctify in your hearts Christ as Lord:
ready always to give answer to every man that asketh
a reason concerning the hope that is in you, yet with
ness and fear:

16. Having a good conscience; that, wherein ye
spoken against, they may be put to shame who revile
good manner of life in Christ.

17. For it is better, if the will of God should so will
ye suffer for well-doing than for evil-doing.

18. Because Christ also suffered for sins once, the r
eous for the unrighteous, that he might bring us to God
ing put to death in the flesh, but made alive in the s

GOLDEN TEXT—*Sanctify in your hearts Chris*
Lord.—I Peter 3:15.

SILENT PRAYER—*Christ dwells in my heart thr*
faith.

Martin Luther was struck by the thought that
just shall live by faith, and put it to the proof with
sults that are well-known. Great men in every age
discerned this truth. When Emerson said, "We
for what we are. Character teaches above our wi
he may well have had in mind the substantial natur
faith. Faith is the substance not only of things ho
for now, but of things hoped in the past and now

d and built into the life as garnered experience. ith builds the groundwork, the foundation, and man ough his I AM power raises on that foundation the ucture of his imagination and desire. He perfects faith by his works.

To be effective, faith must work in conformity with ine law. The faith that is inactive or latent, buried p in the subconsciousness, is of no use to its posses- . To every practical purpose it is as dead as a body t is separated from the animating spirit.

To work in accord with divine law is to express con- ously the one Mind. "*Be* ye all likeminded." This ossible only to those who enter into the conscious- s of the universal Spirit and know oneness of ught and purpose. Man can know such oneness in inner life, and he can express it in his outer life also. ough active trust in the Christ consciousness he ns the meaning of divine sympathy and becomes passionate, sending out his love and good will to ers in utter forgetfulness of self. To be always ten- hearted and humble-minded, he must set his faith ork through love. These two qualities supplement other in perfect equilibrium. Quietly holding the ght "*I trust the love of God to find its perfect ex- ssion and fulfillment in and through me*" aids one to ress faith in the Christ power.

The personal man reacts directly, echoing good for l, evil for evil. Even sinners, as Jesus pointed out, those who love them. Therefore love is not enough ound out the perfect work of man. Faith too is ssary, for faith shows us that we are not to return for evil or reviling for reviling, but are to bless the good and the evil impartially as a matter of ciple. Evil, when it is blessed, sometimes disap- s suddenly, leaving only the good in evidence, as n Zacchæus, moved by the compassion of Jesus, re- ed fourfold what he had gained by robbery and rtion.

Before we can inherit a blessing we must refine our

nature sufficiently to be able to recognize a ble
when it comes to us. Many people do not acknow
their blessings, and remain totally unconscious of t
They are like an unlettered herdsman on the We
plains who, if he unexpectedly came into an ear
in another country, would find himself unable to
charge the responsibilities of his new rank and st
in life. Man is called to enter into a spiritual es
to become a king in his own right, but until he un
stands *noblesse oblige* and becomes great enoug
mind and heart to express it, he cannot rule ove
kingdom. To be sensible of goodness when it is sh
a person must first know good impulses and do goo
others impersonally because he loves the good, no
cause others have first done good to him, or
cause he hopes to inspire in them a desire to make
such a return. Only through holding his faith st
fast to the unvarying law of good can he inherit
blessing.

That our zest for life and the satisfaction we h
in it come direct from our own contribution to it
our own interpretation of its meaning, may be a
thought to some. Nevertheless, it is true that we
not get the most out of life without first giving it
best. To love life we must see it constructively
speak of it as a gift worthy of our entire devot
We are not to see or speak evil, nor are we to lend
selves to deception. Emerson's affirmation "I am w
I profess to be. About me there is no make-belie
is a good one for every one to make for himself in or
to keep his thought processes and his actions in
with Truth. The chief criticism made against me
physicians by the nonmetaphysical is that the form
live in a world of make-believe, claiming to be w
when they are in fact ill; prosperous when they
poor; wise when they are not only unwise but s
deceived. Those who put their trust in the Christ pr
ciple of innate good, however, know that they are m
ing themselves believe only what is true, even thoug

e below the surface of consciousness at present. believing they know that they open the way for ruth to become manifest to the conscious mind. be zealous in behalf of that which is good is to rselves in the way of finding what we seek. The gold is at the end not of every rainbow of chang- pe, but of every willed, planned, and God-directed To be zealous in behalf of good is to build a sure e against the negative side, evil. But even if adverse thought habit remains undispelled and llizes in present circumstance so that we suffer, d not fear or be disturbed. Our part is to con- o keep our thought and the love of our heart on the Lord Christ at the center of our being, e shall be able to stand fast, as the house built olid rock meets wind and flood without a tremor. ify in your hearts Christ as Lord" and thus set ion a cause greater than any adverse thought and you will do away with suffering. The s testimony is "In the world ye have tribulation: of good cheer; I have overcome the world."

ose who consider reason foreign to religion need urther than the 15th verse of today's lesson text n that it is inseparable from practical Christian True faith is more than blind groping; it is onfidence and assurance based on the observed g of the law of good. He who believes in God o understand God and learns to recognize His work in act, thought, and circumstance.

"Wisdom hath builded her house;
She hath hewn out her seven pillars."

o believes seeks to justify his faith to himself, en his understanding overtakes his faith he is o to justify himself to others, not in a spirit of o but in the assured certainty and calm convic- Truth.

QUESTIONS

How is faith perfected?

2. When is faith "dead"? What is meant expression?

3. Explain how those who seek to exp Christ become "likeminded, compassionate, lo brethren, tenderhearted, humbleminded."

4. Love is the greatest thing in the worl alone sufficient to the perfecting of man's wo not, what else is necessary?

5. Do words have anything to do with the of time one lives in the body? Interpret the 1 11th verses of the text of this lesson.

6. What connection with suffering has the text for today?

LESSON 13, MARCH 31, 1935.

Unity Subject—*Faith Reconsidered.*

International Subject—*Review: Lessons from t and Letters of Peter.*—I Peter 5:6-11; II Peter 3

6. Humble yourselves therefore under the migh of God, that he may exalt you in due time;

7. Casting all your anxiety upon him, because h for you.

8. Be sober, be watchful: your adversary the d a roaring lion, walketh about, seeking whom he m vour:

9. Whom withstand stedfast in your faith, knowi the same sufferings are accomplished in your brethr are in the world.

10. And the God of all grace, who called you u eternal glory in Christ, after that ye have suffered while, shall himself perfect, establish, strengthen y

11. To him *be* the dominion for ever and ever.

14. Wherefore, beloved, seeing that ye look fo things, give diligence that ye may be found in peace, w spot and blameless in his sight.

15. And account that the longsuffering of our L salvation; even as our beloved brother Paul also, accor the wisdom given to him, wrote unto you;

16. As also in all *his* epistles, speaking in th

ings; wherein are some things hard to be understood, he ignorant and unstedfast wrest, as *they do* also the criptures, unto their own destruction.

Ye therefore, beloved, knowing *these things* be- d, beware lest, being carried away with the error of ked, ye fall from your own stedfastness.

But grow in the grace and knowledge of our Lord iour Jesus Christ. To him *be* the glory both now and . Amen.

DEN TEXT—*Grow in the grace and knowledge Lord and Saviour Jesus Christ.*—II Peter 3:18.

ENT PRAYER—*"I believe; help thou mine un-*

ay we review the twelve previous lessons. The of faith is so important that it would be well dents to read these lessons again as they are a UNITY and make a note of from one to three important points given in each lesson. These ould then be compared in class.

son 1 told of Peter's conversion and call and, eter represents faith, the Unity lesson subject he Substance of Things Hoped For." The faculty is developed through a certain receptive or ng power inherent in mind, and man cannot ad- n spiritual consciousness without using this

t came Lesson 2, which was on faith and spir- scernment. We learned in this lesson that the s of man (disciples) are connected with the in- ld as well as with the outer world of form; that ing of the mind to spiritual influences leads us guish the real from the apparent; that we can h the inner self into expression by affirming it ower of our I AM consciousness and denying the l self. "Thou art the Christ of God" is in an se the affirmation each one is to make of him- rder to express his divine nature.

on 3 was on learning to be great. Jesus took

upon Himself the form of a servant, and by ex
well as precept taught His followers that gre
spirit is attained through self-forgetfulness i
to others. He washed the feet of His disciples
ing Judas who had already received the betraya
True greatness is utterly impartial, recognizi
ligation to serve one more than another. T
ourselves to the principles of Truth is our
service.

"The Sifting of Faith" was the subject of L
We learned that our faculties must have a no
round development if we are to build the str
character found in the Christ. When one
(Judas) fails, man's strength is seriously i
and his other faculties feel the strain. Faith is
adversely by fear as well as favorably by l
power.

In Lesson 5 we learned that affirmations o
restore faith after it has yielded to fear. The
expression of the divine idea (Jesus) supplies
the bread of life, the sustaining power by which
True words, expressive of a constructive habit o
ing, help to establish man in the love of the s
Truth by which he lives.

Lesson 6 explains the ushering in of the Chr
sciousness through faith. Peter preached at Pe
promising the gift of the Holy Spirit to those w
declared responsible for the crucifying of Jesus,
would repent and be baptized in the name of the
Repentance involves a change of mind and a de
error thoughts, followed by dedication to a high
cept of life. All things are possible to him who b
that he can be true, and who faithfully puts hi
into practice.

We studied temperance in Lesson 7, entitle
Christ Standard." We learned that faith is es
to the temperate life because it gives stability,
is the basis of temperate thinking as well as tem
acting. We learned that the Christ standard o

right's sake, of love and loyalty to one's highest eption of the good of all leads one to keep the divine as a matter of course. Good citizenship is tested by an's willingness and ability to help his fellow citi- in time of need. The test of the good Christian is her he works in the Christ Spirit to relieve distress.

Jnder the heading "Health Giving" Lesson 8 dealt the subject of spiritual healing. The case studied that of the lame man at the gate of the Temple was called Beautiful. Faith (Peter) and love n) act as avenues of health, but their health-giving r must be discerned and acknowledged if they are of lasting benefit to man. Also, man must increase eceptivity to healing influences through praise and cing.

esson 9 teaches that faith clears away all forms of tion, whether it is of others or of oneself. Since is a steadfast holding to one's discernment of n, it must necessarily remove from the life all trace ception. Many people are self-deceived in some ure, and the river of Truth must sweep through consciousness in order to clear the way for the t power to become manifest.

esson 10, "One Faith," teaches that the way of true om lies in unifying the life through the power of ominant motive. Prayer opens the way for the Iind to function in the thought processes of man aith makes clear the universality of divine Prin- When the work of these is complete, man enters piritual consciousness and experiences an outpour- the Holy Spirit in mind and soul.

esson 11 shows how faith may be freed from ma- ity. This is a great work, for when faith is ed to materiality and the things of sense, deliver- rom them seems a miracle to man. When all the r thought forces (the church) are concentrated s freeing work there comes to man a thought of ious power through Christ (an angel of the Lord), bids man rise up and clothe himself in his Son-

of-God power. Then his chains fall off, and he comes the personal will (Herod) through will do the divine will. With the freeing of faith fro teriality there comes a clearer sense of judgme justice (James).

Lesson 12 teaches us that true faith is disclo works that conform to it, not merely by prof Only through active faith in the Christ Spirit an stant practice of the principles there found ca Truth seeker build the foundation of Christliken his own character. Through faithful effort, by into consciousness of the spiritual self and ping personality from mind, he conquers the petti of the personal self. Dedication of the life to the Spirit frees man from all lesser dominions that held sway over him.

That Which Thy Lord Intends

By Faith Bushnell

That which thy Lord intends for thee no
chance
Can keep from thee, beloved. Then fear
not.
He knows and He controls each circumstance;
Nothing affecting thee escapes His glance.
He loves thee, and His plan for thee is higher
Than farthest reaches of thine own desire.
Then rest and watch with wondering each
day
The means by which He opens up the way.

MEDITATIVE PRAYER

By Blanche Marie Peters

God of my heart, teach me to depend
lly upon Thee for satisfaction.

Teach me to look within my body temple
peace, power, plenty, and perfection.

Let me not look to possessions, things,
litions, circumstances, money, or other
ple for that eternal joy which can only
e from my dependence on Thee within
soul.

Help me to understand that only by such
urse can I remain unshaken by the
ls and waves of adversity that play
nd me, and remain calm, poised, and
re on the rock of faith.

bless the external conditions that make
perative for me to turn within to Thee
onsolation.

Just to serve Thee by helping Thy other
lren is recompense enough for me.

HIS GIFTS

Words by
THEODOSIA SMITH

Mus
M. E. S

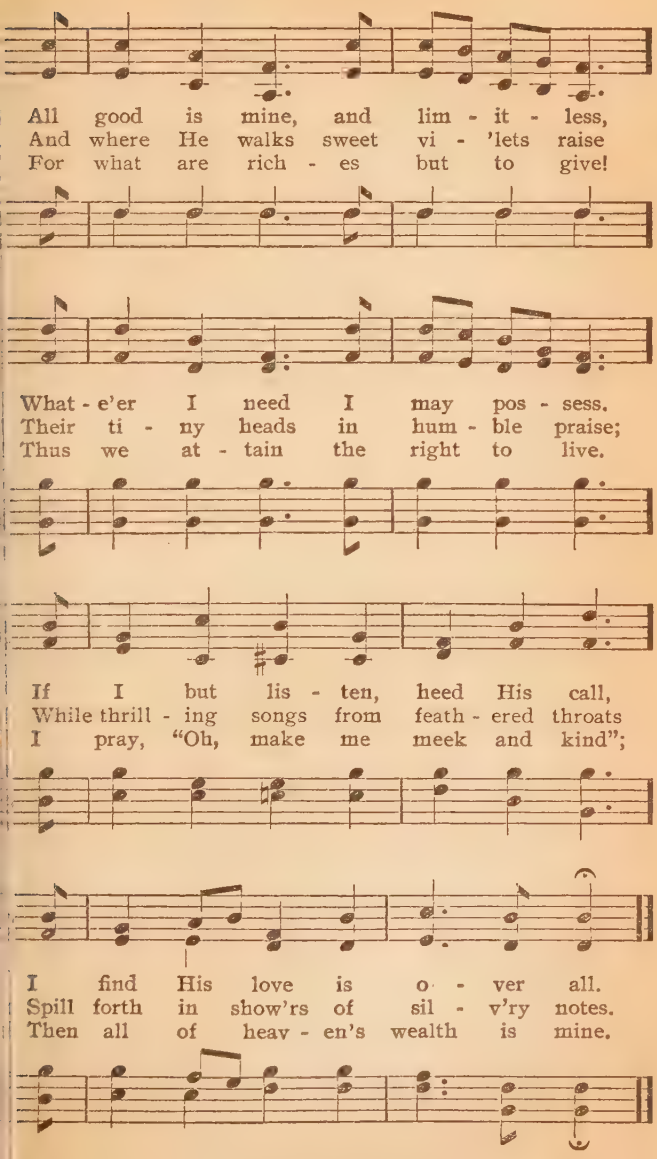
1. I know my Fa - ther has for
2. Se - cur - i - ty and peace are r
3. I know my Fa - ther has for

A - bun - dance depth - less as the
And hope and wis - dom, faith di - v
Un - fail - ing joy, pros - per - i -

Om - nip - o - tent His strength and po
The snow-capped peaks no sur - er sta
I pray I may not fail to sh

Re - newed with - in me ev - 'ry h
Than His pro - tect - ing, gen - tle ha
His gifts with all men ev - 'ry - wh

HIS GIFTS (Concluded)



SILENT UNITY

"Be still, and know that I am God"

Infinite intelligence illumines and ins me with thoughts of wisdom, peace, righteousness.

The Society of Silent Unity, founded more than five years ago, is the healing department of Unity ministering, without seeing them, to those who nee

Our purpose is to aid through prayer all person having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offeri those to whom we minister. "Give, and it shall be unto you; good measure, pressed down, shaken tog running over."

Our Silent Unity group numbers some ninety conse workers who are devoting their lives to God's wor humanity. They are proving daily that physical, fina mental, and spiritual difficulties can be overcome by eous prayer. Even though everything else may have we shall pray *with* you, for we have faith that "with G things are possible."

We pray *with* you and also instruct you how to to the Father in secret in order that you may help you Silent Unity is praying always, and your coöperati prayer is of mutual benefit. Do not hesitate to write for help because your problem is personal. All corres ence is confidential.

Give your full name and address. Address you quest to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

'he mind may be compared to the sea, which lm or stormy according to the wind that moves 'hought moves upon the substance of the mind forms that which man ideates.

. restful state of mind is greatly to be desired use of its constructive character. When the . is lashed by a brain storm the cells of the e organism are shattered and exhaustion en- Nervous prostration is the result of ex- ted nerve force.

Ian's whole character is determined by the ghts he allows place in his mind. A strong man weak man is what he is by repeated thoughts rength or weakness. Steadfast affirmations ace will harmonize the whole body structure open the way to attainment of healthy condi- in mind and body. The reason that prayers reatments for health are not more successful it the mind has not been put in a receptive by affirmations of peace.

ne mind of Spirit is harmonious and peaceful t must have a like medium of expression in s consciousness. When a body of water is y with fitful currents of air it cannot reflect the ght. Neither can man reflect the steady g glow of Omnipotence when his mind is dis- d by anxious thoughts, fearful thoughts, or thoughts.

Be at peace and your unity with God will bring you health and happiness.

We all should practice delightful, happy, states of mind. It is such thoughts that ope way for the ever-present Father-Mind to pou its splendid resources into our mind and throu into all our affairs. An eminent scientist re said that it might be that the gods that decree fate were our own thoughts acting on our cells and through them on the world about us. is exactly what takes place in the control by m the mind elements that demonstrate divine perity. Mind moves upon the brain cells and in their turn lay hold of the electrical particles form supply. Steadfastly affirm the pros thought for this month and you will find your need being promptly met by divine supply.

HEALING THOUGHT

I am at peace because I trust divine justice to regulate my mind, body and affairs.

PROSPERITY THOUGHT

I delight to think of Thee as my ever-present abundance splendidly supplying all my needs.

USE FROM MARCH 20 TO APRIL 19

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

HAPPY TO WRITE you that my little daughter's rs are healed. I kept to the thought that God heal her through your help, and it was so. She up one morning and said, "Mother, you don't have rry about my ears any more. I can hear per-" May God bless each and every one of you at is my daily prayer.—*H. A., Portland, Oreg.*

NT TO THANK Silent Unity for their wonderful k in healing my sister C—— C—— of infantile sis. The love and encouragement they gave us beyond our expectations. Unity has been a con- help to me through my own trials and has given rage and faith to come through. I have so many to be thankful to Unity for that my blessings ndless.—*Mrs. D. A. A., Los Angeles, Calif.*

ED YOUR PRAYERS a short time ago for a body dition that was serious. I am happy to state that rming symptom began to disappear shortly after eived my letter, and it is now nearly gone. I am l to God and to you, and I feel that my healing

is complete. God bless you with all good, and m
healing be used further to glorify His name
C. E. A., Wabash, Ind.

SEVERAL WEEKS AGO I wrote to you for prayers
had a tooth extracted and had had a severe
the back of my neck for over three weeks. I ma
letter to you on Monday, on Wednesday the pai
to disappear, and in two days it was gone. I a
grateful than I can say for this wonderful heali
for your help.—*M. L., New Kensington, Pa.*

LAST SUMMER I had trouble with my right e
physicians advised an operation. I asked fo
prayers and, praise God, my eye was healed
any operation or medicines and is now perfect.
grateful for the prayers and encouragement of
and praise God for the power of prayer.—*R. M.,*
sonville, La.

I ASKED PRAYERS for my daughter, who was in
pital in New York City, and who had had two
transfusions and was very ill. I used The Pra
Faith and I prayed with you. In two weeks my
ter came home perfectly well. We have been w
fully blessed, and we are grateful.—*M. L., Hartle*

I WROTE YOU some time ago for your prayers.
suffered a nervous breakdown and for weeks
wreck. I am truly grateful that through your
am now a new creature. I am most thankful
prayer is that the whole world may learn Truth th
your teachings. Thank you and bless you.—*A*
Evanston, Ill.

I WANT TO TELL YOU of my wonderful healing th
study of the Unity teachings. At the time I
you I weighed less than one hundred pounds and
ill from a complete nervous breakdown. Within a
after I mailed my letter I was up, and in ten days
able to dismiss my nurse. I am now doing all my
housework, and I have gained fifteen pounds.

:ful for your prayers and thank you for your help. 's. *C. R. S., Norfolk, Nebr.*

NOW YOU WILL REJOICE with me in the knowledge at I am greatly improved following a nervous xdown and hip injury sustained some time ago. My gth is returning, my body responding to treatment, ny heart goes out in gratitude to Silent Unity for ayers. I thank you from the depth of a grateful , and ask God's blessings upon each of you.—*Mrs. . T., McAlester, Okla.*

Filled with Plenty

ROTE TO YOU about a week ago, asking that you ay for me to see the good in the people that I work Several days later when I returned home I a call to come to work the following week in a place. My prayers were truly answered; for in ew place the people are lovely to work for and I appy to be there. I thank you, dear friends, for help.—*M. C., New York City.*

T LONG AGO I wrote you for help that I might sell some property. It was left on our hands by rel- and was heavily mortgaged and laden with debt. igh your prayers we sold it, and we were able to f all claims against the property. I am inclosing offering with my deepest gratitude.—*Mrs. A. E. s Angeles, Calif.*

NK YOU FOR your prayers. I have been able to se my property for eight years at a good rental. annot imagine what this means to me. I thank nd Silent Unity too. May the Father bless you ur wonderful work.—*K. O., Centerport, N. Y.*

NK GOD AND UNITY for the wonderful blessings have received since we first wrote you for help. at time my husband lost his position, but almost liately he obtained another one. We are very

grateful, and we thank you for your wonde
operation and prayers.—*Mrs. R. V. S., Clevelan*

SINCE ASKING FOR your prayers my husband ha
position, with congenial work and almost as
salary as before the depression. We are very g
for our blessings, and thank you for helping u
our faith and courage during the trying yea
passed.—*M. W., Indianapolis, Ind.*

He Shall Have Abundance

ONCE MORE we have filled our prosperity banl
the Father's inexhaustible storehouse. In
the bank drill we find our money goes so much fa
it is truly amazing! And we have so many ble
We are thankful to God, and to you for your p
and help.—*Mrs. R. L. H., St. Petersburg, Fla.*

WHEN I STARTED USING the prosperity bank dr
summer, my financial affairs were in ver
shape. I am happy to tell you that early in Sept
I received some money from an unexpected sourc
was able to take care of all my obligations. I am
grateful for your help.—*J. B., Albany, N. Y.*

MUCH HAS BEEN ACCOMPLISHED since I reques
prosperity bank, and I am giving thanks.
have moved from a ranch without water or gras
ranch with a wonderful grass-filled field wher
stock are getting fat for the winter. It seems alm
miracle, with feed so high. I know that nothin
good can come to Unity students when they a
faithful. God bless each of you.—*Mrs. J. H. L., G*
bury, Tex.

WE HAVE HAD even greater prosperity with thi
bank drill than with the previous one. W
first wrote for a bank we were having considerabl
ficulty meeting our debts. We have been released
all worry and strain in meeting our bills, and the r

s to us just as we need it. We are very grateful ıe bank drill and for your prayers.—*Mrs. W. O. L., ield, Conn.*

IETHING WONDERFUL and unexpected always hap- ens when I use the daily bank drill. I am very ful for your help.—*I. N. B., Casper, Wyo.*

Search the Scriptures

W THAT THE holidays are over I have been able o get back to my lessons again, and I am en- ring to arrange my affairs so as to maintain regu- in sending them in, although some lessons are r and take more time than others to prepare. I eginning to enjoy preparing them. It gives me happiness to express in different words and es the facts given by the author. At first I was used. I thought it almost impossible to state facts in any other way than the way they are , but as I concentrate it becomes easier. Writing r real work, and I love it. I am enlarging my ulary and I feel that I can express more freely I want to say. Preparing the lessons is just what d for practice and it helps me to gain a clearer standing as well. I do appreciate your help and you all at Unity. My prayers are that more and people may be enlightened and benefited by the sion of the Unity work.—*B. M. P., Syracuse, N. Y.*

My Help Cometh from Jehovah

REE WITH you that one requires a quiet hour each y, and I am careful not to forget the time to have I find that to study *Unity Daily Word* at that is most inspiring. I generally turn the medita- nto Italian to the best of my ability. I read it husband later, for he also enjoys it.—*B. F. D., ggio, Lucca, Italy.*

I COULD NOT be without UNITY magazine. It h
a source of consolation and inspiration to m
times. When things seemed to go wrong, Goo
always give me, through *Unity*, the message tha
quiet my fears or ease my pain. I ask God to bl
all for your loving service to the world.—*L. A*
cinnati, Ohio.

Come . . . Hearken unto Me

YOU DO NOT KNOW how much Unity teachin
doing for me, and I cannot begin to tell you.
almost down and out when I became interested in
and in a short time I was employed by one
largest manufacturing companies in the world.
been promoted with a large increase in pay. I ju
God to guide me, and then it is easy for me to su
I am more than grateful for all that you have do
me.—*D. W. A., Langley, S. C.*

THANK YOU VERY MUCH for your prayers and fo
guidance during the past weeks. I am glad to
this wisdom and strength and spiritual leadershi
I find many ways in which Truth proves itself f
and for my friends who are growing interested. T
for your inspired guidance.—*Mrs. E. P. M., P*
Isle, Maine.

He Is My Refuge

THANK YOU FOR your beautiful and inspiring
During the weeks that I have used the pros
bank drill I have been most grateful for your mi
I find a deeper sense of peace and harmony in
ready harmonious home and an increased faith i
wise guidance. Thank you for your splendid co
tion, and God bless you all.—*M. N., Didsbury, E*

SINCE I HAVE USED the prosperity bank drill an
your literature I have noticed a gradual chan

etter in all my affairs. Home conditions have be-
more harmonious as well as conditions in my daily
. My peace of mind and outlook on life have be-
more balanced. Incidentally, my finances always
to adjust themselves, for which I am very grate-
I thank you for your help, and may God bless you
rs.—*G. F., Oakland, Calif.*

Unto Us a Child

HAS BLESSED us with a perfect eight-pound
laughter, and guided me safely through the deliv-
All through my pregnancy, owing to your guid-
I didn't have a sick day—I felt one hundred per
vell. I am very grateful for your help.—*Mrs. G.*
incinnati, Ohio.

ARE VERY HAPPY, for our lovely little daughter
vas born just a few weeks ago, and we want to
you for your prayers. I am gaining strength
time. Your help at this time was wonderful, and
that all prospective mothers could receive your
erful help.—*Mrs. R. F., Kent, Wis.*

His Truth Is a Shield

HORT TIME AGO one of my canaries escaped from
s cage and I could not catch him. He was one
best singers, and I didn't want him to get away.
ly gave up trying to catch him. I went in the
sat down, and said, "Lord, you know I don't want
my bird, so please send him back to me." I then
e bird in God's hands and went back to my house-
uties. That night when I went out on the back
there was my bird. I picked him up, and thanked
r His loving care of him.—*V. D., Ft. Lauderdale,*

ST TELL YOU of a marvelous escape my son had
ently. The car he was driving collided with

another car, and though both cars were ne
molished, neither driver received even a scratc
I know, comes from placing my son in God's ca
day. Every day there is something to thank I
God bless and prosper Unity is my prayer.—*M*
San Francisco, Calif.

Give Unto the Lord

I AM SENDING YOU my tithe for eight weeks, a
very happy to say that our income has been
increasing, and it seems to go much farther
have been systematically tithing. I thank yo
Unity, for showing me the way.—*Mrs. L. D.,*
Mich.

SINCE I BECAME a steady tither, my business
creased wonderfully, one hundred per-cent i
months. Tithing in good faith always brings
I thank you for your kindness, courtesy, and he
may my offering find its way to bless all whom
tacts.—*L. H. S., Canby, Oreg.*

Study to be Quiet

I WROTE FOR your prayers that I might get th
my schoolwork. I finished all right and grad
and I am very grateful for your help.—*C. F.,*
City, Mo.

I WANT YOU TO KNOW that I passed in all my
and I am very thankful. I am very grateful fo
prayers and help.—*D. F. W., De Soto, Iowa.*

I WROTE TO YOU a short time ago asking your p
that my son might graduate. I was worried
now very happy, as he passed his examination
are both very thankful for your help.—*Mrs. F.*
Buffalo, N. Y.

Help From
SILENT UNITY

hese are extracts from letters that Silent Unity as written to those who have asked our help in finding and obeying the divine law of life

---

am uncertain about prayer. Are we not to ask for s? My prayers have always confessed sin and asked veness for myself and others. Should I do this? Also, eaching about reincarnation is hard for me to under-
—*Extract from a letter answered by Silent Unity.*

e shall continue faithfully in prayer with you for nstrations in health, prosperity, and illumination. we give thanks for all the good that you have ed and we know new blessings will come to you day.

we could know just what would truly be our very st good, asking would be safe, but sometimes we miss. Many Truth students have learned to pray s way: "Give me this for which I have asked, O or something better in Thy sight." God's will is s good will, and when we are receptive to His e do not limit that good in any way by expecting ome definite, special way. Surrender your every to God in prayer and have faith that even then prayers are answered. Claim your capacity to e this Truth and receive the perfect fulfillment ir need. The fullness of God is yours!

e conviction of sin does not have to mean con- ition but rather a person's awakening to the fact e needs to turn about and go in a different direc- he is to attain his divine birthright. Negative ts and emotions of fear, limitation, and failure lead one to the perfection and freedom promised us Christ. Error thoughts or false thoughts are nd devils because they are difficult to put aside.

They stand in your way by virtue of the p
have given them. They have no reality but are
of the sense man. Die daily to the persona
limitation and put on the Christ, the new m
lieving in Jesus Christ and what He taught an
strated is the only way to the Father's house,
way is not limited to this one life expressio
body. There are many who will not learn o
or of Truth in this incarnation, nor possibly t
but this will not keep them from being brou
the kingdom. They will find the way too. Re
tion explains and justifies so many things tha
wise would not harmonize with a loving and r
God.

God does not will the death of the body, bu
man fails to bring his body into the conscious
eternal life and perfection, a way is provided
again to clothe the soul in a fleshly garment t
which to find expression and gain the victory.
an illumined child of God, and all Truth shall
vealed to you in due time.

Please explain your attitude toward fasting. I a
confused about the subject and I should like to ha
views.—*Extract from a letter answered by Silent U*

Fasting, like many other things, has its us
misuses.

Every man must study his own nature, for
law unto himself. If he will do this he will kno
is best for him. Fasting may be used as a h
method of freeing the body of poisons, but it als
spiritual significance and we believe this is wh
are interested in.

In the Scriptures the disciples could not cast
demon from a man and Jesus said to them, "Th
can come out by nothing, save by prayer."
authorities give the phrase "prayer and fasting."
ing is denial and prayer is affirmation. Then, to
ing does not always refer to abstinence from f

stinence from material gratification of any kind at one might more readily imbibe spiritual truth light. A willingness to renounce the things that l as a hindrance to one's higher expression is a tual way of observing prayer and fasting.
he radiance of the Christ Spirit within is your in-tion. You know, see, hear, and speak only Truth. eive ye the Holy Spirit!"

---

have one great fear and dread that I have never been o conquer—"the grave." I have always wished that ight disappear after death and be spared that uncanny in the ground. Our body is like our home, and who to see his home turned over to decay and ruin? How more do we hate to see the bodies of those we love over to such a fate!—*Extract from a letter answered ent Unity.*

ear one, there is no need to fear anything. Fear sed by lack of understanding and faith. We can-f course fully understand all of God's laws of life o-called "death," for there are things that it is iven to man to know in his present stage of de-ment. But there is one thing we can do, which e rightly solves all our problems and does away all fear and doubt. That is to have faith in the ring, all-good power of God to sustain us now, hroughout eternity.
n you not trust yourself—your life and your —to the power that brought you into being and as been constantly with you ever since as the ife of your life? "My substance is not hid from when I was made in secret, and curiously wrought lowest parts of the earth. Thine eyes did see bstance, yet being unperfect; and in thy book all embers were written, which in continuance were ned when as yet there was none of them." The power will continue to abide with you, and take care of you, working always for your good gh every experience. "Whither shall I go from

thy spirit? or whither shall I flee from thy . . . Yea, the darkness hideth not from thee night shineth as the day; the darkness and are both alike to thee." Is not this reassu comforting, dear friend, to know that God's is everywhere and that you cannot possibly rated from it, whatever happens? Abide in sciousness of All-Good, for in reality God, t is all there is, and there will be nothing to fe

Your physical body should indeed be estee cause it is the temple of the living God. B true identity does not exist in the physical bo in the living God, the spiritual idea in whic physical body has existence. This identity ca lost. It cannot perish or dissolve, and it is identity that you must establish yourself in cor ness, dear friend. If you lose your home, even it might cause some regret, is this a real mat grief? Do you not continue to live, and are y still in the presence of God, in whom and through you can reëstablish your home, even a more be and joyous home than the former one? So wit physical body. Do not let your thoughts dwel it except to bless and perfect it as a vehicle f Spirit within you. Center your main concern c indwelling Spirit. This will give you thoughts o peace, and perfection. Realize the importance recting your thoughts positively toward life, r than allowing them to dwell upon death, the g and destruction. Such an attitude, dear one, wil down what you are trying to build up through T Think on life, joyous, never-ending, and glorious this is the only way to the resurrection as Jesus ta and exemplified it through the transmutation of physical body into its true spiritual essence.

JESUS CHRIST SAID: *Yea: did ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?*

THE PURPOSE OF UNITY

ITY SCHOOL OF CHRISTIANITY is an independent edu-
cational institution, teaching the use of the Jesus
t doctrine in everyday life.
s purpose is not to found a new church or sect, but to
and teach men and women of every church and also
who have no church affiliations to use and prove the
ll Truth taught by the Master.
he Unity teachings explain the action of mind, the con-
g link between God and man. They explain how the
affects the body, producing discord or harmony, sick-
or health; how it brings man into understanding of
law.
e suggest that you accept what, in our literature, ap-
to you to be Truth, and that you withhold judgment
remainder until you understand it better. If you seek
oly Spirit as your guide into the fullness of Truth, you
now for yourself what is of God and what is of man.
we keep on searching for Truth, we no doubt shall
e some of our ideas, until everything short of the per-
ill of God is dropped from our life and from our doc-
There would be no difference of opinion among
ians if human ideas did not prevail widely, for there
one Truth, and some day we "shall see eye to eye."
Unity center is an independent association of Unity
ts formed to provide, maintain, and conduct a place
embly, where the principles of practical Christianity,
forth by Jesus Christ and interpreted in the light of
t-day experience by the Unity School of Christianity,
e taught.
ity centers and study classes are places of religious
h for all people, regardless of creed; and places
helpful instruction in Christian living may be re-
They are voluntary associations of such Unity stu-
s may desire to band themselves together for study,
help, and service.
ough its field department the Unity School of Chris-
offers an advisory service for the purpose of pro-
high standards of center conduct.
ormation concerning Silent Unity (Unity School's
department) may be found elsewhere in this maga-

The World's Need

"There is an uneasy stirring among some of the ministry that the world has been lost to Christ and must be regained," says a Canadian newspaper. "Forward movements are few . . . The signs seem to be that a new reformer is needed."

We believe not so much in the need of a new reformer as in the need of putting into actual practice the reform that was instituted by Jesus Christ two thousand years ago. Perhaps the greatest need of all is for men and women to be shown that Christianity is not merely idealistic, but entirely practical for everyday use. There is work to be done in teaching the world this truth, and this is the aim and purpose of the Unity Training School.

The School gives special attention to the development of leaders, and it is well equipped to give the necessary training to those who wish to take places of leadership in the work. Whether you wish to direct a group of people or to serve the Master quietly in your daily living you will find that instruction at the School will help you attain your objective. Write for the 1935 program. Address your letter to Unity Training School, 917 Tracy, Kansas City, Mo.

Truth Frees from Prison Sentence

One of the most inspiring letters ever received by Silent-70 came to this department a short time ago. It was written by the matron of a State reformatory, and it told the story of a woman's release from prison although she still had thirteen years and five months to serve. This woman had proved a difficult prisoner, having made two escapes, and every one was surprised when her sentence was commuted.

About two years ago this woman had been given a copy of *Lessons in Truth*. A gradual improvement had taken place in her conduct as the result of her

study. Finally, having freed her soul from its burden of sin, she was able to bring about her release from prison, and in November of last year she was allowed to return to her home. With the matron's letter was inclosed one from this ex-prisoner telling of her gratitude and declaring that she will always be an earnest reader of Unity literature.

The matron further stated that more than half the women in the institution are interested in Unity literature. She concludes by thanking Silent-70 for all that Unity literature has meant to her and to the inmates of the reformatory.

Silent-70 rejoices in such reports of its work, and it is increasingly grateful to all those whose love offerings make possible the carrying on of its ministry.

Enroll for Study Course

At Unity headquarters certain classes meet each week for the purpose of studying *Lessons in Truth.* Written answers are prepared to the questions that accompany each lesson, and students are called on to read their answers. When a lesson is finished the students hand in a paper answering all twenty questions. The paper is graded and corrected, and returned to the student with notations on such paragraphs as need attention.

Perhaps you are saying, "Oh, I wish I had access to such classes!" But the fact that you live at a distance need not bar you from enrolling for study in the Unity Correspondence School. You can study after much the same plan as that used by the resident students. The director of the Correspondence School, Celia C. Ayers, gives personal supervision to the work of the home students. Why not send for a folder giving full information about this course? Address your request to the Unity Correspondence School, 917 Tracy, Kansas City, Mo.

Appearing This Month in
Other Unity Periodicals

A New Lease on Life

"There's where Old John Beck lives. He could buy out the county—bet he's got the first dollar he ever made!" This was the way John Beck's fellow townsmen described him to strangers. Some people said he was worth "more'n a hundred thousand." Then suddenly one day John began handing out thousand-dollar checks and deeds to property. People decided he was "crazy as a loon." You will have the chance to pass on his sanity when you read his story as told by Dana Gatlin in the March issue of *Progress*. It is entitled "Money Wasn't Enough."

A Success Story

A flourishing store, a tinkling cash register, signs of success on every hand—this is the Carewe Supply Company, and some people are still wondering how John Carewe managed to build up a big business on the very spot that marked utter failure for his predecessor. What is back of it all? John Carewe calls it "inside business." "After all," he says, "it is what goes on inside a store, or a factory, or a school, or what not, that really counts." The interesting story of this successful business is told in the March issue of *Good Business* in an article entitled "Inside Business," by Hugh King Harris.

What Do You Really Want?

Many times you've heard people wish for a million dollars. No doubt you too have said: "If I had a million dollars, I would——." But do you really want this vast amount? After paying your debts, satisfying your own needs and desires, and bestowing gifts on your family and friends, what would you do with the surplus? In a March issue of *Weekly Unity* Mildred R. White reveals the real desire that lies back of this familiar wish. Her article is entitled "If I Had a Million Dollars."

Complete Surrender

When you give God your burden and then try to help Him bear it, you are doubting His power. Turning your problem over to Him should be a matter of complete surrender, a letting go and trusting Him to take care of it for you. Read "Giving to God 'for Keeps,'" in the March issue of *Unity Daily Word,* and learn how to turn over to God the burdens that are too heavy for you to carry.

When the Potato Went to France

The potato is so much a part of our diet that we can scarcely imagine a country without it or a time when it was unknown. Yet the people in Europe had never heard of potatoes until the Spaniards introduced them from South America in the sixteenth century, and it was in the spring of 1778 that they first found their way to France. A most interesting story based on this fact appears in the March issue of *Wee Wisdom.* It is written by Rose B. Foster, and its title is "When Potatoes Saved the Day."

UNITY ANNUAL CONFERENCE MEMBERS

Accredited Unity Leaders

The members of the Unity Annual Conference are recognized Unity leaders and teachers who have voluntarily banded together for the purpose of upholding a true and consistent standard in conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School of Christianity. These centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood

Hollywood—Rae, R., Unity, 1030 N Western

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union

Oakland—Andrews, Letitia, Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah. Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post

Santa Cruz—Higgins, Rosalie and Mary, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

FLORIDA

Jacksonville—Miscally, Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass.

Miami—Stoiber, May, Unity, 128 S E 3d

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, 42d and Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

ILLINOIS

Chicago—Anthony, Earl, Unity Cen, Morrison hotel; Hoschouer, W. and Anna, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

KANSAS

Kansas City—Myles, Mary, Unity Cen, Grund hotel

Topeka—Pfouts, Harriet, Unity Cen, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 20th Century bldg.

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Cen, 25, Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Assoc, Maccabee bldg

Grand Rapids—Bailey, Ida, Unity Cen, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St. Louis—Eilers, Hilda, S S Unity Cen, 3611 Bates; Carr, Elsie, Unity Soc. 401 De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, Vivian, Unity Cl, 17 Dunn blk

Livingston—Wessel, Mary, Unity, Elks' Hall

NEBRASKA

Lincoln—Morgan, Rex, Unity Soc, 1548 O

Omaha—Brass, Lillian, Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

Plainfield—Gresham, Alice, Unity Cen, Babcock bldg

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, America, Unity Cen, 1372 Hertel

Jamestown—Richards, Ella, Unity Cen, Y W C A bldg

New York—Lynch, Richard, Unity Soc, 33 W 39th

Rochester—Meyer, L. E., Unity, 633 East ave
Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, Frederick, Unity Cen, 26 E 6th; Smith, Effie, East Hill Cen, 3041 Madison, Oakley Station
Cleveland—January, Viva, Unity, Carter hotel
Columbus—January, Garnett, Unity Cen, 80 W Starr
Dayton—Crouch, Ethel, Unity Cen, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, Marion, Unity Cen, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Mrs Earl, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, Elizabeth, Unity Cen, 1352 Madison
Nashville—Turner, Mary, Unity Cen, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg; Truesdell, Nell, Unity, Athletic Club bldg
Fort Worth—Price, Harriet, Unity Cen, Worth bldg
Houston—Forbes, Bertha, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, Anne, Unity Cen, Empire blk
Winnipeg—Bowyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt. Pleasant
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns, Harriet, Unity Cen, 2133 McKinley

SCOTLAND

Edinburgh—Hume, Margaret, Unity Cen, 30 York place

HONORARY MEMBERS OF THE UNITY ANNUAL CONFERENCE:

Fillmore, Charles, President Unity School of Christianity
Gable, Francis, Teacher Unity Training School
Handly, Marie, Director Unity Field Department
Ingraham, E. V., Teacher Unity Training School
Jeffery, H. B., Teacher Unity Training School

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cl, 16 W Alhambra; Unity Cen, 19 W Main
Bakersfield—Unity, Woman's Club bldg
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Eagle Rock—Unity Cen, 2122½ Colorado
Hollywood—Truth Center, 6633 Sunset
Inglewood—Unity Tr Min, 426 E Queen
Los Angeles—Unity Assb, 233 S Broadway; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy; Westlake Unity Fellowship, 2612 W 7th; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; Unity Cen, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Napa—Mrs Ralph Wilson, 938 Seminary
Oakland—Unity Cl, 5365 Bond; J E Harding, 878 Wood (col); H C Capwell & Co; Truth Cen, 3006 Fruitvale
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Unity, Women's Club House
Riverside—Unity Cen, 3585 Main
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main

Chicago—Unity Study Cl, (col) 5103 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur—Unity Cen, 308 W Main
Galesburg—Unity Cen, Peoples Bank bldg
Moline—Unity Cl, LeClaire hotel
Peoria—Unity Cl, 503 E Maywood
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KANSAS

Lawrence—Unity Cl, Eldridge hotel

KENTUCKY

Louisville—Broad Way Unity Cen, Breslin bldg; Downtown Cen, Kentucky hotel

LOUISIANA

New Orleans—Unity Soc, 604 Canal; Unity, Jung hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

Kansas City—Unity Rdg Rm, Waldheim bldg
St Joseph—Unity Cen, Empire Trust bldg
St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Montclair—Unity Cl, 14 S Park
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central
Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, Salmon Tower bldg
Jamaica N. Y.—Unity, 8825 164th
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main
Canton—Unity Soc, 428 Market N
Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead
Middletown—Unity Temple, 1014 1st
Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Muskogee—Unity Cen, 803 W Bdwy
Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Condi Smith, Tulane hotel

TEXAS

Amarillo—Unity Study Cl, 1500 Taylor
El Paso—Unity Temple, 305 E Franklin
San Antonio—Unity Soc, Maverick bldg

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

WISCONSIN

Beloit—Study Cl, 626 Pleasant

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary—Unity Cen, 221A 8th ave W
Montreal—Unity Cen, Mt Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765A Yonge
Vancouver—Unity Fellowship, 641 Granville
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head; Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3; Truth Cen, Courtfield Gardens, Earl's Court
Manchester—Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Istituto di Cultura Psichica, via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

New Songbook

The new enlarged *Unity Song Selections* will soon be off the press, and it is one that all Unity people will want. It contains 309 inspirational songs, of which one hundred are new original Truth songs. A feature of this new edition is the binding, which permits the pages to lie flat wherever the book is opened. The price remains the same, $1.

A Much-Used Book

"I have a copy of Charles Fillmore's *Christian Healing* with both covers off and the leaves with yellow edges," writes Mrs. M. E. B. "Every once in a while I have to read it to get some help."

Indeed, *Christian Healing* is an unfailing source of help to the one who knows how to use its teaching. It aims to help the reader attain the high consciousness in which there is no further need to make special demonstrations. It points to the fullness of spiritual consciousness. *Christian Healing* is an advanced textbook, in twelve lessons with question helps.

Easter Returns

The April number of *Unity* will bring you a beautiful story by Zelia M. Walters entitled "Easter Never Ending," the scene of which is laid in Jerusalem at the time of the crucifixion. It tells of a young man who had wandered far from home and, ill in body and broken in spirit, was returning home to seek his father's forgiveness and then die. How his father lovingly received him and tenderly ministered to his needs, how the youth came face to face with Jesus on the resurrection morning and was healed makes a story that teaches well the lesson Easter holds for us.

God's Bank Cannot Fail

A woman whose money was all in one bank was told that the bank had failed. Quickly getting hold of herself and keeping her mind away from panic, she concentrated on these words: "God's bank cannot fail. God's bank is all right. My bank is God's bank. There is plenty, and everything is all right." How she came out of this situation without the loss of a single dollar is told in the story of *Caroline Napier,* a true record of a woman's rise from utter despair to success and plenty through the application of Truth principles.

A Prayer for Plenty

A truly inspired prayer is "Meditations of a Prospered Consciousness," a two-and-one-half page chapter in the book *All Things Made New,* by Frances W. Foulks. Every line of it will help you to come into a richer consciousness, a deeper realization of God's unfailing abundance. This book contains forty-nine meditations to meet different needs.

Let Go and Trust

There is a chapter in H. Emilie Cady's *Miscellaneous Writings* that merits your earnest consideration and study. It is the one that is entitled "Trusting and Resting." If you have prayed and prayed for a certain blessing and have not received it, this chapter will show you just where you have failed to work in exact accordance with Spiritual law. Read this chapter every day for a week and see if it does not bring you nearer the fulfillment of your needs.

Ideal in New Cover

Good Business magazine is now appearing in a new cover, which portrays a high ideal for the year 1935. The editor says: "The god of war has been rampant in business as well as among nations. But if through the common interest in business he can be induced to substitute the pen for the sword, business may yet become recognized as the spiritual force its lofty purpose would indicate it should be." Truly "the pen is mightier than the sword."

About Colds

Now and then you hear some person say: "Oh, I am subject to colds!" And of course he is as long as he entertains such a belief. However, this is an erroneous belief, and must be erased from consciousness. On page 83 of the book *Divine Remedies* you will find a healing treatment for colds. This book gives treatments for specific bodily disorders, as well as help toward gaining a fuller understanding of spiritual healing. It contains thirty-three chapters.

A Book of Many Gems

A number of favorite Unity prayers are included in the *Book of Silent Prayer*. Among them are The Prayer of Faith, The House Blessing, A Transcendent Treatment, the 23d Psalm, the 91st Psalm, the Lord's Prayer, the Unity Benediction, and the Unity Statement of Faith. This booklet contains also an article on prayer by Charles Fillmore, and a number of inspirational prayers to meet various needs, such as healing, prosperity, forgiveness, consecration—a book of gems.

Remake Your World

Weekly Unity is featuring this month an article by Imelda Octavia Shanklin, former editor in chief of Unity publications, and author of the book *What Are You?* The article, which is entitled "My World," bespeaks Miss Shanklin's deep understanding of Truth and her earnest application of it to her life and affairs. If you have known failure and discouragement, take new hope, for Miss Shanklin says that your thought can erase any adverse condition and fill its place with fundamental good.

A Present-Day Christ

Ernest C. Wilson's new book *The Contemplation of Christ* will bring the Master to you in a new and very friendly way. You will think of Him as doing things now instead of having fulfilled His mission two thousand years ago. You will discover Him as a friend. He will become a real presence in your life, a "radiant, loving, and very companionable Presence."

New Serial in *Wee Wisdom*

"Rags, the Rover" is the name of a new serial that starts in *Wee Wisdom* magazine this month. A lonely little boy and a forlorn little dog play important parts in this story, which carries a real appeal for both boys and girls. The author is Eleanor Hammond.

A German Translation

The Game of Life and How to Play It, by Florence Scovel Shinn, is now available in German. Send your order to Heilbrunnen-Verlag, Heilbronn am Neckar, Germany. The price is 2.80 marks.

Guest Editorial Writers

Ernest C. Wilson, the editor, has heretofore written Thought Currents on page 49 of *Progress* magazine, but this page is now being written by various other persons. George E. Carpenter, associate editor of *Unity*, writes Thought Currents for March, and Jessie Gable, research editor, for April.

"The Everlasting Arms"

To the women on the porch it seemed as if Herbert must be badly hurt. He had just fallen several feet from the porch railing to the cement walk below. In the midst of their excited exclamations Herbert came up smiling and unhurt.

"How did it happen that you didn't bump your head or break a limb?" asked one.

"Guess I must have fell on God," replied Herbert.

Herbert goes to Sunday school and studies the *Unity Sunday School Leaflet*. The *Leaflet* is of great value to children, for it teaches them very definitely to rely upon God at all times. It presents the International Bible lessons in a way that children can understand and use. Price, $1 a year.

True Health

Health to many persons means freedom from disease. Imelda Octavia Shanklin, in her book *Selected Studies*, calls health "the frictionless relationship of life with environment," thereby giving it a much broader significance. In the chapter "Jesus Christ: the Physician" she gives many illuminating ideas about true health and the way to its attainment.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
On Prosperity	Adventures in Prosperity	cloth	1.00
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German* $.75; *English*	.50
	Creed of the Dauntless	flexible	2.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
	*Where Blessings Begin		.10
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	*Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	*Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Dig Your Ditches

THERE was a water famine in Israel, and Elisha was called on for help. His first command was to make the valley full of ditches; in other words, to prepare for an abundance of water. This instance furnishes a valuable prosperity lesson. Dig your ditches. Prepare for an abundance of blessings.

The Bank plan will help you to get ready for prosperity. As you concentrate each day on the prayer that we send you, and as you drop in a coin each day for the purpose of sharing the Unity message with others, you will gradually build up a consciousness of unfailing abundance. Silent Unity will pray with you.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and ask Silent Unity to pray with me for a demonstration of prosperity. I will use the Bank seven weeks to save $3 for the purpose of sending *Unity* magazine for one year to each of the three friends here listed, the subscriptions to begin at once.

Friend's name .....

Street .....

City ..... *State* .....

Friend's name .....

Street .....

City ..... *State* .....

Friend's name .....

Street .....

City ..... *State* .....

My name .....

Street .....

City ..... *State* .....

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WHAT DOES UNITY THINK

. . . ABOUT THE CHURCHES?
. . . ABOUT OCCULTISM?
. . . ABOUT MONEY?
. . . ABOUT MEDICINE?
. . . ABOUT MARRIAGE?

● Ernest C. Wilson answers these questions and others in a series of articles beginning in *Progress* this month. The title of the series is "The Practical Man's Religion."

● In the first one, "Unity and the Churches," the author describes Unity School's work in the field of religious thought, and its attitude toward the various sects.

● The message of *Progress* is truly for practical people. It teaches without preaching; it is metaphysical without being heavy or monotonous. It offers philosophy and fiction; study and entertainment; poetry and humor. The price you pay for *Progress* in no way equals the help and inspiration you will receive from it in a year's time. A subscription beginning now will give you the benefit of the new series just starting. *Progress* will come to you twelve months for only $1.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.

Joseph

by Grace Noll Crowell

God chose him with the utmost care, this one,
To be the foster father of His Son.
His genealogy, like some bright thread,
Ran silverly along the years that led
Back to the clean beginnings of the earth
And forward to the Christ Child's manger birth.

Joseph, the Syrian, man of strength and might,
As gentle as a woman, brave and just and right,
Whom God could trust with His own precious Son!
Since earliest time began there is no one
To hold such fine, high trust! His tender love
For Mary, his betrothed, was far above
The love of man, and when the Christ Child came,
His care wrapped warm about her like a flame.

He watched the worshiping shepherds, saw the star,
Beheld the Magi coming from afar;
His dark eyes sought the far horizon's rim
Where Egypt lay, safety for her and Him.
All through His days of boyhood, Joseph stood
Firmly for the growing Christ's best good.
A self-effacing, humble path he trod,
This foster father to the Son of God!